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DOCTRINES AND DISCIPLINE.

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THE

DOCTRINES AND DISCIPLINE

OF THE

Methodist Church of Canada.

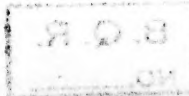
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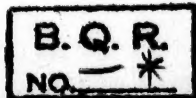
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EXTRACT OF REPORT OF COMMITTEE ON DISCIPLINE.

The "Committee recommends the General Conference to appoint the Secretary of Conference (Rev. D. D. CURRIE), the Assistant-Secretary (Rev. W. SCOTT), the Secretary of the Committee on Discipline (Rev. JOHN A. WILLIAMS), and the Book Steward (Rev. SAMUEL ROSE), a Committee, to arrange the various legislative acts of the Conference in suitable form, for the edition of Discipline of our Church."—*Journal of General Conference, page 196.*



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Doctrines and Discipline of the Methodist Church OF CANADA.

PART I.—DOCTRINES AND RULES.

CHAPTER I.

ARTICLES OF RELIGION AND GENERAL RULES.

SECTION I.

ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, who was made very man.

The Son, who is the Word of the Father, the very and Eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into Heaven, and there sitteth until he returns to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

THE NAMES OF THE CANONICAL BOOKS.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.

The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The Book of Ezra.
The Book of Nehemiah.
Ecclesiastes, or the Preacher.
Canticles, or Song of Solomon.
Four Prophets the greater.
Twelve Prophets the less.

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All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New ; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God to Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth ; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original, or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works, to faith, and calling upon God ; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have good will, and working with us when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very fall of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than that of bounden duty is required; Whereas Christ saith plainly, When ye have have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again and amend our lives. And therefore they are to be condemned who say they can

no more sin as long as they live here, or deny the piace of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of Speaking in the Congregation in such a Tongue as the People understand not.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and comfort our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel ; that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments,—that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction,—are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the Apostles; and partly are states of life allowed in the Scripture, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death; inso-much, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scrip-

ture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. Of Both kinds.

The cup of the Lord is not to be denied to the lay-people, for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. Of the one Oblation of Christ, finished upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual : and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of mass, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's law either to avow the estate of single life or to abstain from marriage ; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. Of the Rites and Ceremonies of the Church.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike ; for they have been

always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. Of the Civil Government.

We believe it is the duty of all Christians to be subject to the powers that be; for we are commanded by the Word of God to respect and obey the Civil Government. We should therefore not only fear God, but honour the King.

XXIV. Of Christian Men's Goods.

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge that the Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in the cause of faith and charity, so it be according to the Prophet's teaching, in justice, judgment, and truth,

SECTION II.

THE ORIGIN, DESIGN, AND GENERAL RULES OF OUR UNITED SOCIETIES.

1. In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their numbers increased daily), he gave those advices, from time to time, which he judged most needful for them; and they always concluded their meetings with prayer, suited to their several necessities.

2. This was the rise of the UNITED SOCIETY, first in Europe and then in America. Such a Society is no other than "*a company of men, having the form and seeking the power of godliness; united in order to pray together to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*"

3. That it may be the more easily be discerned, whether they are indeed working out their own salvation, each Society is divided into smaller companies, called Classes, according to their respective places of abode. There are about twelve persons in a Class, one of whom is styled *The Leader*. It is his duty,—

First. To see each person in his Class once a week at least, in order,

1. To inquire how their souls prosper.
2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give towards the support of the Ministers, Preachers, Church, and Poor.

Second. To meet the Ministers and Stewards of the Society once a week, in order,

1. To inform the Minister of any that are sick, or of any that walk disorderly and will not be reprov'd.

2. To pay the Stewards what they have received of the several Classes in the week preceding.

3. There is only one condition previously required of those who desire admission into these Societies,—*a desire to flee from the wrath to come, and be saved from their sins.*

But wherever this is really fixed in the soul, it will be shewn by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First. By doing no harm, by avoiding evil of every kind, especially that which is most generally practised,—such as :

The taking of the name of God in vain.

The profaning of the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in case of extreme necessity.

The buying and selling of men, women, and children, with the intention to enslave them.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking on usury, *i.e.*, unlawful interest.

Uncharitable or unprofitable conversation ; particularly speaking evil of Magistrates or Ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God,—as :

The putting on of gold or costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs or reading those books which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

5. It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation.

Secondly. By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with ; trampling under foot that enthusiastic doctrine, that “ we are not to do good, *unless our hearts are free to it.*”

By doing good, especially to them who are of the household of faith, or groaning so to be ; employing them preferably to others ; buying one of another ; helping each other in business ; and so much the more, because the world will love its own, and them only.

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as of the filth and offscouring of the world; and looking that men should say all manner of evil of them *falsely for the Lord's sake*.

6. It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation.

Thirdly. By attending to all the ordinances of God,—such as :

The public worship of God.

The ministry of the word, either read or expounded.

The Supper of the Lord.

Family and private prayer.

Searching the Scriptures, and

Fasting or abstinence.

7. These are the general rules of our Societies; all of which we are taught of God to observe, even in his written word, *which is the only rule, and the sufficient rule, both of our faith and practice*. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But, if then he repent not, he hath no more place among us. We have delivered our own souls.

SECTION III.

BAPTISM.

1. Who are the proper subjects for baptism?

Infants, and believing adults who have not been baptized in infancy.

2. What is the mode of baptism?

Sprinkling, or pouring; but should any candidates for baptism prefer any other mode, the officiating minister may comply with their request.

Wherever practicable, let the ordinance be administered in the public congregation.

SECTION IV.

THE LORD'S SUPPER.

Ques. Are there any directions to be given concerning the administration of the Lord's Supper?

Ans. 1. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting.

2. Let no person who is not a Member of our Church be habitually admitted to the Communion, without examination, and some token given by the Minister.

3. No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a Member of our Church.

SECTION V.

OF MARRIAGE.

Ques. 1. Do we observe any evil which has prevailed in our Church with respect to marriage?

Ans. Many of our members have married with *un-awakened* persons. This has produced bad effects: they have been either hindered for life, or have turned back to perdition.

Ques. 2. What can be done to discourage this?

Ans. 1. Let every Minister or Preacher publicly enforce the Apostle's caution, "Be ye not unequally yoked together with unbelievers."—2 Cor. vi. 14.

2. Let him declare, whoever does this may be put back on trial for three months.

3. When any such is put back on trial, let a suitable exhortation be subjoined.

4. Let all be exhorted to take no steps in so weighty a matter, without advising with the most serious of their brethren.

Ques. 3. Ought any woman to marry without the consent of her parents?

Ans. In general she ought not. Yet there may be exceptions. For if, 1st. A woman believe it to be her duty to marry; if, 2nd. Her parents absolutely refuse to let her marry any Christian, then she may, nay, ought to marry without their consent. Yet even then, a Methodist Preacher ought not to be married to her.

We do not prevent our people from marrying persons who are not of our Church, provided such persons have the form and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not

come up to this description. And even in a doubtful case, the member shall be put back on trial.

SECTION VI.

OF DRESS.

Ques. Should we insist on the rules concerning dress ?

Ans. By all means. This is no time to give any encouragement to superfluity of apparel ; therefore, give no tickets to any till they have left off superfluous ornaments. In order to this, 1. Let every one who has the charge of a circuit read the thoughts upon dress, at least once a year, in every large Society. 2. In visiting the classes, be very mild, but very strict. 3. Allow of no exempt case :—Better one suffer than many. 4. Give no tickets to any, who, in their mode of dress, exceed the plainness and moderation enjoined in the New Testament.

CHAPTER II.

THE MEMBERSHIP OF THE CHURCH.

SECTION I.

OF RECEIVING MEMBERS INTO THE CHURCH.

Ques. 1. How shall we prevent improper persons from insinuating themselves into the Church?

Ans. 1. *Give Tickets to none until they are recommended by a Leader, with whom they have met at least three months on trial.*

2. Give trial tickets to none but those who are recommended by one you know, or until they have met three or four times in a Class.

3. Read the rules to them the first time they meet.

4. Private members in connection with other Evangelical Churches, or with any other body of Methodists, who make application for admission into our Church, may be received by the Ministers on the Circuit as members, without the usual term of probation.

SECTION II.

OF THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

Ques. 1. Are all young children entitled to baptism?

Ans. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the Word of God, and they should solemnly be admonished of this obligation, and earnestly exhorted to faithfulness therein.

Ques. 2. What is the relation of baptized children to the Church?

Ans. We regard all children who have been baptized, as placed in visible covenant relation to God, and under the special care and supervision of the Church.

Ques. 3. What shall be done for the children of our Congregations?

Ans. 1. Urge upon all parents the duty and importance of presenting their children to God in the ordinance of baptism.

2. As early as they shall be able to understand, let them be taught the nature, the design, and the obligations of their baptism, and the truths of religion necessary to make them wise unto salvation; let our Catechisms be placed in their hands, and let all who can, read and commit the same to memory; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity, and religious experience,

3. Pray earnestly for them, and talk with them at every suitable opportunity.

4. As far as practicable, it shall be the duty of every Minister and Preacher to obtain the names of the children of his congregation, to form them into classes for the purpose of giving them religious instruction, to instruct them regularly himself, as his other duties will allow ; to appoint a suitable Leader for each class, who shall instruct them in his absence, and to leave for his successor a correct list of each class with the name of its Leader.

5. Preach expressly on education. " But I have no gift for this." Pray earnestly for the gift, and use every other means to attain it.

6. Whenever a baptized child shall, by orphanage or otherwise, be deprived of Christian guardianship, the Superintendent shall ascertain and report to the Leaders' Meeting the facts in the case ; and such provision shall be made for the Christian training of the child, as the circumstances of the case may admit and require.

CHAPTER III.

MEANS OF GRACE.

SECTION I.

OF PUBLIC WORSHIP.

Ques. 1. What direction shall be given for the establishment of uniformity in public worship among us, on the Lord's Day?

1 Let the following Order of Services be observed in all our Churches :—

(a) Morning Service : Singing, Prayer, Reading a Lesson out of the Old Testament and a Lesson out of the New Testament, Singing, Preaching, Singing, Prayer, Benediction.

(b) The same order shall be observed in the Afternoon and Evening Services, except that one lesson shall suffice.

2 Let the people be earnestly exhorted to take part in the public worship of God—first, in singing ; secondly, in prayer, in the Scriptural attitude of kneeling.

3 Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, and the Apostolic benediction in dismissing the congregation.

4 In administering the ordinances, let the form in the Discipline be used,

5 Let the Society be met, at least once a quarter, wherever it is practicable, on the Sabbath-day.

Ques. 2. Is there not a great indecency sometimes practised among us, viz., talking in the congregation before and after service? How shall this be cured?

Ans. Let the Ministers and Preachers enlarge on the impropriety of talking before or after service; and strongly exhort those that are concerned to do so no more.

SECTION II.

OF THE SPIRIT AND TRUTH OF SINGING.

Ques. How shall we guard against formality in singing?

Ans. 1 By choosing such hymns as are proper for the congregation.

2. By not singing too much at once; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short, and asking the people, "Now! do you know what you said last? Did you speak no more than you felt?"

5. Do not suffer the people to sing too slowly. This naturally tends to formality, and is brought in by those who have either very strong or very weak voices.

6. In every large Society let them learn to sing; and let them always learn our tunes first.

7. Introduce no new tunes till they are perfect in the old.

8. Recommend our tune-book. And if you cannot sing yourself, choose a person or two at each place to pitch the tune for you.

9. Exhort every person in the congregation to sing; not one in ten only,

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10. The singing and all other parts of public worship are under the control and discretion of the Superintendent of the Circuit.

SECTION III.

OF CLASS MEETINGS.

Ques. 1. How may the Leaders of Classes be rendered more useful?

Ans. 1. Let each of them be diligently examined concerning his method of meeting a Class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.

2. Let each carefully inquire how every soul in his Class prospers: not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3. Let the Leaders converse frequently and freely with those who have the charge of their Circuits.

Ques. 2. Can anything more be done in order to make the Class Meetings lively and profitable?

Ans. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's Classes.

3. Let us observe which Leaders are the most useful; and let these meet the other Classes as often as possible.

4. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

5. As a general rule let no Leader have charge of more than one Class.

Ques. 3. What shall we do with those members of our Church who willfully and repeatedly neglect to meet in Class?

Ans. 1. Let the Chairman, or one of the Preachers, visit them whenever it is practicable, and explain to them the consequence if they continue to neglect, viz., exclusion.

2. If they do not amend, let him who has the charge of the Circuit exclude them, (in the church), showing that they are laid aside for a breach of our rules of Discipline, and not for immoral conduct.

Ques. 4. How often shall we permit those who are not of our Church to be present at our Class Meetings and Love-feasts?

Ans. Let them be admitted with the utmost caution, and, to the Lovefeast, not without a note of admittance.

SECTION IV.

OF THE BAND SOCIETIES.

Two, three, or four true believers, who have confidence in each other, form a band:—only, it is to be observed, that in each of these bands all must be men, or all women; and all married, or all unmarried.

Rules of the Band Societies, drawn up December 25, 1733.

The design of our meeting is to obey that command of God, *Confess your faults one to another, and pray one for another, that ye may be healed.*—James v. 16.

To this end we agree,—

1. To meet once a week at least.
2. To come punctually at the hour appointed; unless some extraordinary reason prevents.
3. To begin exactly at the hour with singing or prayer.
4. To speak, each of us in order, freely and plainly, the true state of our souls, with the faults we have committed

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5. To end every meeting with prayer, suited to the state of each person present.

6. To desire some person among us to speak his own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins, and temptations.

Some of the questions proposed to one before he is admitted among us may be to this effect :—

1. Have you the forgiveness of your sins ?

2. Have you peace with God, through our LORD JESUS CHRIST ?

3. Have you the witness of God's Spirit with your spirit that you are a child of God ?

4. Is the love of God shed abroad in your heart ?

5. Has no sin, inward or outward, dominion over you ?

6. Do you desire to be told of your faults ?

7. Do you desire to be told of *all* your faults, and that plain and home ?

8. Do you desire that every one of us should tell you, from time to time, whatsoever is in his heart concerning you ?

9. Consider ! Do you desire we should tell you whatsoever we hear concerning you ?

10. Do you desire that in doing this we should come as close as possible, that we should cut to the quick, and search your heart to the bottom ?

11. Is it your desire and design to be on this, and all other occasions, entirely open, so as to speak without disguise and without reserve ?

Any of the preceding questions may be asked as often as occasion requires ; the four following at every meeting :

1. What known sins have you committed since our last meeting ?
2. What particular temptation have you met with ?
3. How were you delivered ?
4. What have you thought, said, or done of which you doubt wether it be sin or not ?

Directions given to the Band Society, December 25th, 1744.

You are supposed to have the *Faith that overcometh the world*. To you, therefore, it is not grievous,

- I. Carefully to abstain from doing evil ; in particular—
 1. To neither *buy* nor *sell* anything at all on the Lord's-day.
 2. To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.
 3. To be *at a word* in buying or selling.
 4. Not to mention the *faults* of any *behind his back*, and to stop those short that do.
 5. To wear no *needless ornaments*, such as rings, ear-rings, necklaces, lace, or ruffles.
 6. *To use no needless self-indulgence.*
- II. Zealously to maintain good works ; in particular,
 1. To *give alms* of such things as you possess, and that according to your ability.
 2. To reprove those who sin in your sight, and that in love and meekness of wisdom.
 3. To be patterns of *diligence*, and *frugality*, of *self-denial*, and taking up the cross daily.
- III. Constantly to attend on all the ordinances of God ; in particular—
 1. To be at church, and at the Lord's table, and at every public meeting of the Bands, at every opportunity.

2. To use private prayer every day ; and family prayer, if you are the head of a family.

3. Frequently to read the Scriptures, and meditate thereon. And—

4. To observe as days of fasting or abstinence all *Fridays* in the year.

PART II.—GOVERNMENT OF THE CHURCH.

CHAPTER I.

THE CONFERENCES.

SECTION I.

THE GENERAL CONFERENCE

1. The General Conference shall be composed of an equal number of Ministerial and Lay Delegates.
2. The Ministerial Delegates shall consist of one member in every eight members of each Annual Conference, one of which Delegates from each Annual Conference shall be its President; and the other Ministerial Delegates shall be chosen in the meeting next preceding the meeting of the General Conference. *Provided*, nevertheless, that a fraction of three-fourths shall entitle a Conference to an additional representative.
3. Each Ministerial Delegate to the General Conference must receive a majority of votes of the members of the Annual Conference, who may be present and vote, in order to an election.
4. The appointment of Laymen to the General Conference shall be made as follows :

(a) The Laymen in each Annual District meeting next preceding the meeting of the General Conference shall elect, by ballot, from among the members of our Church within the bounds of the District, a representative or representatives to the General Conference: the number so elected to be determined by the number of Church members in the District, as compared with the entire membership within the bounds of the Annual Conference: the whole number not to exceed the number of Ministers appointed by such Annual Conference.

(b) The Lay members of the District Meeting making such appointments to the General Conference shall be elected by ballot, by the Quarterly Official Meeting next preceding.

5. The Secretary of each Annual Conference shall compute the number of Laymen to be appointed by each District, in accordance with the principles laid down in Sec. 4, and publish the same in the Minutes of the Annual Conference next preceding such District appointment. Each delegate must not be less than twenty-five years of age, and must have been a member of the church continuously during the five years next preceding the time of his election.

6. A majority of those chosen to constitute the General Conference shall form a quorum for the transaction of business.

7. Each General Conference shall, on its assembling, elect by ballot, without debate, from its ministerial members, a President, who shall preside over its proceedings.

8. Each General Conference shall, immediately after the election of a President, elect by ballot, without debate, a Secretary, whose duty it shall be to keep a correct record of its proceedings, and publish the Minutes under the direc-

tion of the General Conference; and two Assistant Secretaries.

9. Each General Conference shall elect, by ballot, from the ministerial members, a Vice-President, who, in the absence of the President, shall preside in the General Conference; and in the event of the death or disability of the President, shall immediately enter upon the office, and shall be considered as having all the power, privileges, and authority of the President, and shall be responsible for all his duties during the time of such disability; and in case of the death of the President, until the ensuing General Conference.

10. The General Conference only shall have power to make rules and regulations for the Church under the following limitations and restrictions, viz.:

(1) It shall not revoke, alter or change any article of religion, nor establish any new standards or rules of doctrine, contrary to our existing and established standards.

(2) It shall not destroy the plan of our itinerant system.

(3) It shall not make any change in the General Rules of our Society.

(4) It shall not do away with the privileges of our Ministers or Preachers, of trial by a Committee, and of an appeal; neither shall they do away with the privileges of our Members of trial before the Society, or by a Committee, and of an appeal.

11. Any act of the General Conference involving constitutional changes, shall become law only when it secures a majority of three-fourths of the members of the General Conference, who may be present and vote thereon.

12. Any act of the General Conference, affecting the rights and privileges of the Annual Conferences, shall become law only when it secures a majority of two-thirds of

the members of the General Conference who may be present and vote thereon. *Provided*, also, that such act be not disapproved by a majority of the next ensuing Annual Conference.

13. The General Conference, by a vote of two-thirds of its members, shall have power to increase or diminish the number, or alter the boundaries of the several Annual Conferences.

14. In the intervals of the Session of the General Conference its President shall perform such duties as the General Conference may direct, and shall call and preside over all Standing Committees of the General Conference: and, whenever practicable, visit the several departments of the work and fields of labour within the bounds of the General Conference: *Provided*, nevertheless, he shall not exercise a general superintendence, or any powers which are conferred upon other officers of the Church.

15. Each General Conference shall appoint a Special Committee of not less than twelve persons, containing an equal number of ministers and laymen, who shall, from one General Conference to another, watch over and guard all the rights and privileges of our Church throughout the Connexion; promote, as far as possible, the recommendations of the General Conference; consider and decide upon any measures which may seem necessary for the general interests of the Church, and which could not have been foreseen at the meeting of the General Conference, and adopt such means for their accomplishment as it may judge expedient: *Provided*, nevertheless, it shall not exercise any legislative authority, or do anything that may interfere with the disciplinary duties of any Annual Conference, or of any officer of the Church.

16. The next General Conference shall meet on the first Wednesday in September, in the year 1878, at nine o'clock, a.m.; and thenceforward once in four years, on the first Wednesday in September, and in such place as the previous General Conference may determine

17. The General Conference shall direct a collection to be made throughout our whole work for meeting the expenses of the ensuing General Conference; and the Annual Conferences shall fix the time when such collection shall be taken up in the Churches. A collection for this purpose shall also be taken up in the Church in which the General Conference shall be held, and during the time of its sittings.

SECTION II.

THE ANNUAL CONFERENCES.

There shall be six Annual Conferences in the year.

Each Annual Conference shall be composed of all ministers received into full connexion and ordained, who are stationed and appointed by it, and of those who may reside within its bounds by the authority of the General Conference.

Each Annual Conference shall retain all rights, powers and privileges at present possessed, except such as are vested in the General Conference.

Each Annual Conference shall, on its assembling, elect a President from among its own members, by ballot, without debate.

Each Annual Conference, immediately after the election of a President, shall appoint a Secretary, by ballot, without debate. Each Annual Conference shall elect the Chairmen of Districts, according to Discipline,

Each Annual Conference shall examine the character and qualifications of all Ministers and Preachers on trial within its limits, and its decisions thereupon shall be final.

Each Annual Conference shall station all the Ministers and Preachers within its limits according to the rules of the Stationing Committee.

Each Annual Conference shall appoint a Special Committee, who shall have power to consider and decide upon all matters affecting the Conference, which could not have been provided at the time of the sitting of Conference. Said Committee shall consist of the President and Secretary of Conference, the Chairman of Districts, and five other members of the Conference, to be nominated by the President. The Special Committee shall report its proceedings to the next ensuing Annual Conference.

In the event of the death or disability of the President of an Annual Conference, the ex-President shall immediately enter upon the duties of the Presidency, and discharge them during the continuance of such disability, or to the end of the year; but in case there be no ex-President of such Annual Conference, then the Secretary of such Conference shall call the Special Committee together, who shall elect by ballot a President, who shall continue in office till the ensuing Conference, or during such disability.

The President of an Annual Conference shall be stationed on a Circuit, or otherwise, as the Conference shall direct.

Each Annual Conference shall assemble in the month of June in each year, and shall appoint the place and time of meeting from year to year.

In conducting the business of the Conference the following order shall be observed:—

1. The President shall open the Conference with the

usual devotional exercises, and shall then cause the roll of the Conference to be called. The Conference shall then proceed to choose its President, after which the Secretary shall be elected.

2. Are there any objections to any of our Ministers and Preachers?

3. Who compose the several Conference Committees?—The Stationing Committee?—Pastoral Address?—On Memorials and Miscellaneous Resolutions?—Statistical returns?—Sabbath-schools?—Contingent Fund?—Education of Candidates for our Ministry?—and the Missionary Committee?—and, What Laymen are appointed for the several Committees on Connexional Funds?

4. What Preachers are this year admitted into full connexion with the Conference and to be ordained?

5. What Preachers remain on *trial*?

Who have travelled *three* years?

Who have travelled *two* years?

Who have travelled *one* year?

6. What Preachers are on the List of Reserve?

7. What Preachers are now received on trial?

8. Who have died since last Conference?

9. Who are the Superannuated Ministers?*

10. Who are the Supernumerary Ministers?

11. What persons, who were in full connexion with the Conference, now cease to be recognized as Ministers among us?

12. Who are now deposed from the office of the Ministry?

* In the Western Conferences the word "Superannuated" is applied only to those Ministers who are claimants on the funds. In the Eastern Conferences the word "Supernumerary" has the same meaning.

13. Who are now deposed from the office of the Ministry, and expelled from the Church?

14. How are the Ministers and Preachers stationed for the ensuing year?

15. What is the number of Church Members, Places of Worship, Attendance on Worship, on each Circuit and Mission? What is the number of Baptisms administered, and of Marriages solemnized by each Minister?

16. What is the number of Ministers, Preachers, and Laymen, in the Quarterly Official Meetings? Of Sabbath-schools? and, What Connexional Property? These questions to be answered in accordance with the authorized Conference Schedules.

17. What has been collected on each District for the various Connexional Funds? Have these amounts been remitted at the proper time to the several Treasurers; and paid over to the several claimants?

18. What are the Reports of the several Committees?—The Book Committee? Pastoral Address? On Memorials and Miscellaneous Resolutions? On Statistical returns? Sabbath-schools? Contingent Fund? Children's Fund? Education of Candidates for our Ministry? Superannuation Fund?

19. What further measures can be adopted for the promotion of the work of God, within or beyond the bounds of the Conference; and what are the recommendations of District Meetings on this important subject?

A record of the proceedings of the Conference shall be kept by the Secretary, which shall be signed by the President and Secretary, and preserved among the documents of the Conference.

SECTION III.

THE STATIONING COMMITTEE.

1. The Stationing Committee in each Conference shall consist of the President, the Chairmen of Districts, and another Minister from each District, for whose election the lay-members in the District Meeting shall also vote,—the voting always being by ballot. One of the General Missionary Secretaries shall be a member of the Stationing Committee of such Annual Conference or Conferences as may desire it.

2. The Stationing Committee shall meet at the call of the President at the place appointed for holding the Annual Conference, previous to the commencement of its sessions, to prepare a draft of the stations ; which draft shall be printed and ready at the opening of the session, for the use of members of Conference.

3. The Stationing Committee shall meet as often as may be deemed necessary during the Sessions of the Conference, for the revision of the stations ; and each member of the Conference shall have the right to appear before the Committee to represent his case in regard to his appointment.

4. The first draft of stations shall be placed on the table of the Conference at the close of the first session, the second draft at the close of the session on the third day of Conference, and the third and final draft not later than the close of the session on the fifth day of the Conference.

5. The Stationing Committee shall not allow any Minister or Preacher to remain more than three years successively on the same Circuit, except the General Conference Officers, Superannuated and Supernumerary Ministers, the Missionaries among the Indians, and on the Foreign Mission Districts, and such Ministers as may be appointed to our Educational Institutions.

6. On the division of a Circuit, no minister who has travelled successively the three preceding years on such Circuit shall be appointed to either part of it—nevertheless, this rule shall not apply to those places which may be transferred in adjusting the work by the District Meeting, which transfer has been sanctioned by the Stationing Committee.

7. When the third draft of stations shall have been presented to the Conference, the Secretary shall read over successively the names of the Ministers stationed in each District, and the Conference shall elect by ballot one of the members of Conference so stationed to be Chairman for the ensuing year.

Immediately after the election of the Chairman of a District is declared by the President, the said Chairman shall nominate a Financial Secretary for his District, and the Conference, if it approves, shall appoint the same.

SECTION IV.

TRANSFER OF MINISTERS.

The President of the General Conference, the President of each Annual Conference, and one Minister elected annually by each Annual Conference, shall be a Committee for the transfer of Ministers and Preachers from one Annual Conference to another, and the decisions of such Committee shall be final. To the Chairman of such Committee shall all communications by all parties concerned be addressed, but not later than the first day of May in any one year:—*Provided*, nevertheless, that any minister who deems himself aggrieved shall have the privilege of appearing before the

Transfer Committee and stating his case ; and *provided*, likewise, that such transfer shall not prejudice the ultimate financial claims of any Minister or Preacher so transferred. —Each Minister transferred shall be subject to the action of the Stationing Committee of the Conference to which he may be transferred.

SECTION V.

THE DISTRICT MEETINGS.

Ques. 1. What regulations are necessary for the preservation of our whole economy in active efficiency ?

Ans. Let the work be divided into Districts.

Ques. 2. What regulations shall be made concerning the management of Districts ?

Ans. The Chairman shall oversee all the spiritual and temporal business of the Church in his District, and shall, in conjunction with the travelling Ministers and Preachers under his care, be responsible to the Conference for the enforcement of the Discipline.

Ques. 3. Who compose the District Meetings ?

Ans. All Members of Conference, and Preachers on trial in each District ; the Recording Stewards of the several Circuits and Missions, and one other Lay-representative for each travelling Minister or Preacher appointed, in addition to the Superintendent on each Circuit or Mission. The District Meetings immediately preceding the General Conference, in addition to Ministers and Preachers of the District, shall be composed of Lay members, elected by ballot at the previous Quarterly Meeting of the Circuits.

Ques. 4. What directions shall be given concerning the District Meetings?

Ans. 1. After the Chairman has opened the Meeting by the usual devotional exercises, a Secretary shall be elected by ballot, who shall keep a record of the proceedings in a book procured for that purpose. At the close of each Meeting the Minutes shall be signed by the Chairman and Secretary. The book shall be kept by the Chairman, and brought to Conference, and delivered by him to his successor.

2. The method of proceeding at each Meeting shall be as follows :—The Chairman shall inquire :

First.—What members are now present?

Second.—Are the Ministers and Preachers blameless in life, conversation, and doctrine?

In the examination of Ministers and Preachers in the District Meeting, the Chairman is required to ask the following questions, *distinctively* and *successively*, concerning every brother:

1. Is there any objection to his moral and religious character?

2. Does he believe and preach all our doctrines?

3. Has he duly observed and enforced our discipline?

4. Has he been punctual in attending all his appointments?

5. Has he competent abilities for our itinerant work?

A separate answer to each of these questions is expected to appear in the District Minutes.

The Chairmen are required to examine into the case of every minister who has married during the year, whether the fourth of the "Rules of a Preacher" has been obeyed, which says, "Take no steps towards marriage without first consulting your brethren;" and to report to the Conference

any cases in which that important direction shall appear to have been violated. This rule shall be considered as requiring in particular a consultation with the Chairman of his District, his Superintendent, or some senior minister competent to give advice in the case.

Every preacher on trial who has travelled four years, and has been recommended by his District Meeting to the Conference to be admitted into full connexion, shall attend the Conference of that year.

Third.—What Ministers are appointed by this Meeting to represent the District as members of Conference Committees?

Fourth.—Are the young men on trial acquainted with the prescribed course of study, and what books have they read?

The Reports of Examining Committees are to be presented to the District Meetings for consideration; and their recommendation is to be recorded in the Minutes of the District, to be read at the Conference.

The Chairman shall also examine every preacher on trial respecting his acquaintance with the books recommended to him, and the general course of reading which he has pursued during the preceding year. For this purpose every such preacher is required to deliver to the Chairman of his District a list of the books which he has read since the preceding District Meeting. This list shall be laid before the Meeting, that the senior brethren may have an opportunity of giving to the junior Preachers such advice and directions respecting their studies as may appear necessary.

In addition to the preceding course of inquiry the following questions are to be put every year by the Chairman to every young man on trial on the District, but they need not be inserted in the District Minutes. It is enough to say

that the usual questions were put to the young men on trial and satisfactorily answered; or, if otherwise, to state the case. In the Annual Examination of Candidates for our Ministry, it shall be the duty of the Chairmen of Districts to include the Disciplinary question, "Do you take snuff, tobacco, or drams?" and a distinct answer in the negative shall be required in every case as a condition of continuing on trial, from year to year.

1. Have you now faith in Christ, and are you going on to perfection?

2. Have you attended regularly to private prayer, and to the devotional reading of the Scriptures, and books of a spiritual and experimental kind, in order to keep up devout and lively religious feelings in your own heart?

3. Have you carefully visited the sick under your charge, and others to whom you could obtain access?

4. Have you visited the people at their houses, inquiring into their religious state, praying with them, and administering wholesome counsel; and have you catechised the children of the schools, and those of your friends and hearers, as you have had opportunity?

5. Have you had fruit of your ministry during the year, and are you endeavoring so to state the leading truths of Christian doctrine and experience in your discourses, and so to apply them with affection, and earnestness, and prayer, as to do all in your power to secure success in your work?

6. Answer the following questions in such terms as you would use in stating the doctrines they contain to an inquirer under religious impressions, or in your sermons:—What is Evangelical Repentance? What is Justification? What is Justifying Faith? What is the direct Witness of the

Spirit? What is the indirect Witness of the Spirit? What is Christian Perfection? What is the difference between Justification and Sanctification? What is the difference between Justification and Regeneration? What is the difference between Sanctification and entire Sanctification?

Let these points be proved in order by appropriate passages of Holy Writ.

The brethren will see the propriety of conducting this part of the proceedings with peculiar deliberation and solemnity, as in the immediate presence of God; and they may enlarge on doctrinal questions as they may deem necessary, so as to lead the candidates to a right understanding, and an appropriate expression of our leading doctrinal peculiarities as a Church.

Fifth.—Who have travelled four years and are now recommended to the Conference to be received into full connexion and to be ordained?

Sixth.—What preachers are recommended to be continued on trial?

1. Who have travelled *three* years?
2. Who have travelled *two* years?
3. Who have travelled *one* year?

Seventh.—What Preachers are on the List of Reserve?

Where the Preacher has been recommended to travel, but not called out into the work in the course of the year, the Chairman shall make inquiry of the Superintendent of the Circuit where he resides, whether he be still deemed a proper person to be employed in our regular ministry; and the result shall be reported to the District Meeting.

Eighth.—What Preachers are recommended to be received on trial?

The Chairmen are required not only to examine very minutely in the District Meetings, all persons proposed as candidates for our Ministry, but also to report distinctly in the District Minutes, for the consideration of Conference, the opinion of the District Meetings after such examinations, respecting the health, piety, moral character, ministerial abilities, and educational acquirements, belief of our doctrines, attachment to our discipline, and freedom from debt, as well as from all secular encumbrances.

Ques. 5. How is a preacher received on trial, and what regulations are observed respecting him during his probation?

Ans. 1. Before a Chairman or Superintendent shall propose a Preacher to the District Meeting to be recommended to the Conference to be admitted on trial, such Preacher must first be approved and recommended by the Quarterly Official Meeting of the Circuit or Station on which he resides.

2. Every candidate thus recommended shall attend the ensuing District Meeting, and be examined before all the brethren present respecting his religious experience, his knowledge of divine things, his educational acquirements, his reading, his views of the doctrines of the Gospel, and his regard for Methodism in general.

He shall also be required to have passed a satisfactory examination on the subjects prescribed by the Conference, the preliminary Course of Study.

3. Every person proposed to the District Meeting is then to be asked by the Chairman the following questions, to each of which a distinct answer shall be required :—

Have you been converted to God? Have you now faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you

groaning after it? Are you resolved to devote yourself wholly to God and his work? Have you been baptized? What are your views on Infant Baptism and the Lord's Supper? Do you know the Rules of the Society? Do you keep them? Do you take snuff, tobacco, or drams? Have you read the whole Discipline? Are you willing to conform to it? Have you considered the twelve rules of a preacher, as contained in answer to question 1, Pt. II., Sec. IV., Chap. II., especially the first, the tenth, and the twelfth? Will you keep them for conscience sake? Are you determined to employ all your time in the work of God? Will you preach at every suitable opportunity, endeavoring not to speak too long nor too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example? Are you in debt? What is your age? Have you good health, and have you a sound constitution? Are you engaged to marry?

Do you sincerely and fully believe the doctrines of Methodism as contained in our Articles of Faith, and as taught by Mr. Wesley in his notes on the New Testament and volumes of sermons?—especially the following leading ones—a Trinity of Persons in the Unity of the Godhead; the total depravity of all men by nature, in consequence of Adam's fall; the Atonement made by Christ for the sins of all the human race; the direct witness of the Spirit; the possibility of falling from a state of justification and holiness, and perishing everlastingly; the absolute necessity of holiness, both in heart and life; and the proper eternity of future rewards and punishments? Will you endeavor fully and faithfully to preach them? What is your religious experience? and what is your call to this work?

4. After the examination the Candidate shall withdraw,

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and the Meeting shall determine whether he shall be recommended to the ensuing Conference, to be received on trial.

5. If it be not convenient for the Candidate to attend the District Meeting, the Chairman with two other Ministers shall examine him as above directed, and report the result to the District Meeting.

6. If a Preacher who has been received on trial, but not into full connection, desist from travelling, he shall be dropped in silence, unless he desist from want of health.

7. A Preacher who marries while on trial shall be dropped in silence.

8. Observe: taking on trial is entirely different from admitting a Preacher into full connection. One on trial may be either admitted or rejected without doing him any wrong: otherwise it would have been no trial at all. Let every Chairman explain this to those on trial.

9. The time for a Preacher to remain on trial shall be four years, at the end of which period, if recommended by his District Meeting, he may be received into full connection.

10. Every preacher on trial shall pursue the course of study prescribed by Conference, (see Appendix No. I.) except as hereinafter provided; and before he shall be received into full connexion, he shall give satisfactory evidence to the District Meeting, from year to year, of his knowledge of the subjects and books included in such course of study.

11. Graduates in Arts shall pursue the course of study prescribed in Appendix No. II.

12. Probationers appointed to attend our Theological Schools shall pursue the course of study prescribed in

Appendix No. III., except Undergraduates in Arts, who, in addition to their course in Arts, shall take such theological studies as may be deemed advisable by the Faculty in Arts of the University to which they are appointed.

13. Graduates in Divinity shall be exempted from the course of study; but prior to being recommended to be received into full connexion and ordained, they shall be examined on Wesley's Sermons and Notes on the New Testament; Fletcher's Checks, i.-v; Steven's History of Methodism, and the Discipline of the Methodist Church of Canada. This examination shall also be required of all probationers passing through our theological schools, who have not been examined on these subjects in their course of study.

14. Candidates for our German Missionary work shall pursue the course of study prescribed in Appendix No. IV.

15. After four years' probation, and an examination before, and approved by the Conference, he shall be received into full connexion and be publicly recognized. If a Preacher who has been received on trial, but not in full connexion, desist from want of health, or is proved guilty of immorality, it shall be stated in the Minutes; but in all other cases his name shall be dropped in silence.

16. That when a student, by appointment of an Annual Conference, attends a University or Theological School for two or more years, one year shall be allowed on his probation; and if within the term of his probation he proceed to a degree, two years shall be so allowed.

17. All young men taken into the work by Chairmen of Districts, with the consent of the President, before the November Quarterly Official Meetings, shall be allowed the full year,

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18. No Chairman of a District, or other Conference officer, shall have authority to employ a married Preacher during the year, with a view to his being received as a Candidate for our Ministry, without the consent of the Conference or the Conference Special Committee.

19. No District Meeting shall recommend any married Preacher to the Conference for reception on trial, unless he has been previously employed in case of absolute necessity, in accordance with the foregoing restriction.

20. When a Preacher's name is not inserted in the Minutes he must receive a written license from the President, or Chairman of the District on which he resides.

Ques. What Candidates for our Ministry are recommended to attend college during the year?

Ans. 1. All students who enjoy the free advantages of our Theological Schools shall be appointed thereto by an Annual Conference, or recommended by a Quarterly Official Meeting.

2. Probationers shall be eligible to appointment to College at the end of the first year of their probation.

3. As far as practicable, the time of attendance shall be three years.

4. Before any Candidate for our Ministry shall be sent to college with recommendation of a grant from the Theological Fund, his circumstances shall be inquired into by the District Meeting, and the Minute of the District in his case shall be forwarded to the Treasurer of said Theological Students' Fund.

5. Probationers appointed to attend college shall retain their connection with the Annual Conference by which they were appointed.

6. The Examining Committee appointed by Conference shall conduct all the usual District Meeting Examinations of

students appointed to such institutions during the first two years of their attendance, and report to their respective Conferences. But at the end of the third year they shall return to and be examined by the District Meeting to which they last belonged ; or, if this be not possible, they shall be examined by the Meeting of the District within the bounds of which their college is situated, and reported thence to their respective Conferences.

7. After preliminary examination by the Examining Committee of the college, students recommended by a Quarterly Official Meeting, shall return to the District from which they are recommended, for their further examination and recommendation to the Annual Conference.

Ninth.—What Ministers or Preachers have died ?

Tenth.—Who are recommended as Superannuated Ministers ?

Eleventh.—Who are recommended as Supernumerary Ministers ?

Twelfth.—Who have desisted from travelling ?

Thirteenth.—Who have been suspended during the year ; and what is the recommendation of the District Meeting in the case ?

Fourteenth.—What is the number of Baptisms administered and Marriages solemnized by each Minister ? Have all such Marriages, solemnized during the year, been duly recorded, and the returns made according to law ?

Fifteenth.—Can any measures be adopted for increasing the efficiency of our ministerial labors, and the promotion of the work of God ?

1. Are all the means possible used to visit all the towns and settlements within the boundaries of each Circuit or Mission ?

2. Are there earnest attempts made in every place where there are services, to form classes ?

3. Is sufficient time allotted in the arrangements of the Quarterly Visitation of the Classes for the Minister or Preacher to acquaint himself with the state of each member, and to give suitable advice to each ?

4. Have the Rules of Society been read during the year, and have they been given to the members on trial, according to the Discipline ?

5. Do the brethren pay sufficient attention to Pastoral visitation, and to catechising the children of our members and friends ?

These important enquiries shall be followed by a solemn review of the state of the work of God. And any suggestions for the religious improvement of our children and the members of our Church and especially for the greater efficiency of our Ministerial labors, are to be entered on the Minutes of the District Meeting, and, when thought necessary, recommended to the consideration of the Conference.

All the foregoing questions and directions shall be considered as belonging to the examination of Ministerial character.

The following order shall be observed when the general business of the District Meeting is under consideration :—

1. What Recording Stewards, and what other Lay representatives are now present ?

2. What are the Receipts and what is the Expenditure of each Circuit or Mission ?

3. What has been collected on each Circuit and Mission for Connexional Funds ?

4. What special cases are now recommended to the favorable consideration of the several Connexional Funds ?

Sixteenth.—What is the number of Ministers' children on the District, having claims on the Children's Fund; and what are their respective names and ages? Have all the regulations respecting the Children's Fund been fully carried into effect in the District?

Seventeenth.—What is the number of our Church Members? The number of Preaching-places and attendants on Public Worship, on each Circuit or Mission?

Eighteenth.—What is the number of Ministers, Preachers, and Laymen, in the Quarterly Official Meeting of each Circuit and Mission? Of Sabbath Schools? And what Connexional Property? Have the approved Conference Schedules been duly filled up?

Nineteenth.—What Churches or Parsonages have been built, enlarged, or sold during the year. What Connexional Property is insured? In what office? For how much? At what rates? What Parsonages have been furnished? What other Connexional Property has been acquired? What changes in relation to Church Property are now recommended? What property has been destroyed by fire?

Twentieth.—What can be done to improve the financial state of the District?

1. Are all the financial arrangements of the Church duly observed in each Circuit and Mission? The Quarterly Contributions at the renewal of Tickets? The public collections and private subscriptions?

2. What changes are recommended in the order and arrangement of the work on the Circuits and Missions? What new Circuits or Missions are recommended? What additional Preachers are required for any Circuit or Mission on the District?

Twenty-first.—What Laymen are appointed by this Meeting as Members of the Conference Committees? And what Laymen are elected to represent the District in the General Conference?

Two copies of the District Meeting records shall be brought to Conference, in addition to the one entered in the District Book :—One copy for the Secretary of Conference, and one for the members of the District and of the Conference.

SECTION VI.

THE FINANCIAL DISTRICT MEETINGS.

1. A Financial District Meeting, consisting of the Superintendent, and a Steward from each Circuit and Mission, shall be held in each District not later than the month of September, to apportion to the several Circuits the amounts placed at their disposal by the Conference; to make arrangements for Missionary and Educational Meetings, which arrangements shall be binding on all concerned; and to arrange the claims of the children of Ministers on the District.

2. The Financial District Meeting shall examine into the circumstances and probable income of the Domestic, Indian, Foreign, and other Missions, in the same way as they examine into those of the Circuits, and recommend the amount which, in their judgment, should be appropriated towards the support of such Missions; which shall be reported by the Chairman to the Missionary Secretaries.

3. The Financial Secretaries shall be the Local Treasurers of the District, and shall pay to the Superintendents of Circuits, or on their order, the sums appropriated to their

Circuits, which payments such Superintendents shall report to their respective Quarterly Official Meetings.

SECTION VII.

OF LOCAL PREACHERS AND THEIR MEETINGS.

Ques. 1. What directions shall be given concerning Local Preachers and their Meetings?

Ans. 1. Where there are six Local Preachers on a Circuit, of three years' continuous standing, the Superintendent shall regularly meet the Local Preachers once a quarter; and no person shall be put upon the plan as a Local Preacher, or be suffered to preach among us as such, without the approbation of that meeting, on the nomination of the Superintendent; or, if in any Circuit such a Local Preachers' Meeting cannot be held, they shall be proposed and approved at the Quarterly Official Meeting of the Circuit.

2. The Superintendent at each regular Local Preachers' Meeting, or the Chairman or Superintendent at the last Quarterly Official Meeting of the Circuit, shall inquire into the religious and moral character, doctrines, abilities to preach, and punctuality in attending appointments, of each Preacher by name.

3. The questions proposed in the examination of the characters of Local Preachers, shall be the same as those proposed in regard to Travelling Preachers, viz.:—

(1) Is there any objection to his moral and religious character?

(2) Does he believe and preach all our Doctrines?

(3) Has he duly observed our Discipline?

(4) Has he competent abilities for a Preacher?

(5) Is he punctual in attending all his appointments?

4. Every person proposed to be received as a Local Preacher, or taken on trial, shall be asked by the Chairman or Superintendent the following questions, to which a distinct answer shall be required :

What is your religious experience? Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself to God and his work? Do you sincerely and fully believe the doctrines of Methodism as contained in our Articles of Faith, and as taught by Mr. Wesley in his Notes on the New Testament, and Volumes of Sermons?—especially the following leading ones: a Trinity of Persons in the Unity of the Godhead; the Total Depravity of all men by nature in consequence of Adam's fall; the Atonement made by Christ for the sins of all the human race; Justification by Faith; the direct Witness of the Spirit; the possibility of falling from a state of Justification and Holiness, and perishing everlastingly; the absolute necessity of holiness both in heart and life; and the proper eternity of rewards and punishments. What is Evangelical Repentance? What is Justification? What is Justifying Faith? What is the direct Witness of the Spirit? What is the indirect Witness of the Spirit? What is Christian Perfection? What is the difference between Justification and Sanctification? What is the difference between Justification and Regeneration? What is the difference between Sanctification and Entire Sanctification?

Will you endeavor fully and faithfully to preach these doctrines?

5. All Local Preachers shall meet in class. No exception shall be made in respect to any who may have been Traveling Ministers or Preachers in former years.

6. No Local Preacher shall hold Lovefeasts without the consent of the Superintendent, nor in anywise interfere with his business.

7. Whenever a Local Preacher or Exhorter removes from one Circuit to another, he shall obtain from the Superintendent of the Circuit a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a Local Preacher or Exhorter in other places.

8. No Local Preacher coming to reside among us from another part of the world, although duly recommended, shall be allowed to preach or hold meetings in our Churches unless he become a member of the Church and submit to its Discipline.

9. No Minister or Preacher who has been suspended or expelled by the Conference, shall on any account be employed as a Local Preacher without the consent of the Conference.

10. The name of every Local Preacher shall be recorded on the Journals of the Quarterly Official Meeting of the Circuit in which he resides.

11. Preachers who have been formerly in connection with the Conference, but who have located, shall be subject to all the regulations affecting Local Preachers, and when charged with immorality shall be proceeded against as other Local Preachers. The Superintendent of the Circuit shall report the case to the District Meeting.

12. Should any Local Preacher belonging to any other Methodist Church make application to be received into our Church, the Chairman of the District or Superintendent of the Circuit, in concurrence with the Quarterly or Local Preachers' Meeting of the Circuit on which such Local

Preacher shall reside, is authorized to receive him, after having inquired into his qualifications and all the circumstances of his case.

SECTION VIII.

QUARTERLY OFFICIAL MEETINGS.

The Quarterly Official Meetings shall consist of the Ministers and Preachers on trial; the Local Preachers, the Exhorters, the Stewards of the Circuit, the Leaders of Classes, the Superintendents of Sabbath Schools, being members of the Church; one representative from each Board of Trustees, he being a member of the Church; and also of additional representatives who may be appointed by the Societies of the Circuit; the apportionment and scale to be fixed by the fourth Quarterly Meeting, which also shall specify the mode by which the vote shall be taken; but such additional representatives shall not exceed the number of the Stewards on each Circuit.

The Superintendent of the Circuit shall be the Chairman of the Quarterly Meeting, except when the Chairman of the District shall be present.

Ques. 1. What shall be the regular business of the Quarterly Official Meeting?

1. To receive the financial returns from the several Classes, and to pay the salaries and all the expenses of the Ministers and Preachers.

2. To hear complaints, and to receive and try appeals.

3. At the first Quarterly Official Meeting to make an estimate of the amounts necessary for the family or families of the Ministers or Preachers, and appoint the Steward to attend the Financial District Meeting.

4. At the second Quarterly Official Meeting, to appoint the Stewards of the Circuit, the number not to be less than three nor more than seven, one of whom shall be the Recording Steward, who shall keep a record of the proceedings in a book procured for that purpose.

5. At the third Quarterly Official Meeting, to recommend candidates for the ministry.

6. At the fourth Quarterly Official Meeting, to appoint the Lay Representative or Representatives to attend the ensuing District Meeting.

7. Where there is no Local Preachers' Meeting, to enquire into the character, gifts, labors, punctuality and usefulness of each Local Preacher by name, and, if there be no valid objection alleged and sustained, to renew their licenses.

8. To examine the character of Exhorters, and annually, at the fourth Quarterly Meeting, to renew their licenses.

9. At any Quarterly Meeting, where there is no Local Preachers' Meeting, to license Local Preachers in case of necessity.

SECTION IX.

LEADERS' MEETING.

Ques. 1. Who compose the Leaders' Meeting?

1. The Ministers and Preachers who are appointed to the Circuit.

2. The Stewards and Leaders.

Ques. 2. What are the duties of a Leaders' Meeting?

To meet at least once a month : To inquire—1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any walk disorderly and will not be reprov'd? 4. Are there any who wilfully neglect the means of

grace? 5. Are any changes to be made in the classes? 6. Are there any members on trial to be received into full membership? 7. What amount has been received for the support of the minister? 8. Is there any miscellaneous business?

SECTION X.

STEWARDS' MEETINGS.

The Stewards shall meet at least once a quarter—previous to the Quarterly Official Meeting—to take an exact account of what has been collected for the support of the Ministers or Preachers on the Circuit, and to recommend to the Quarterly Official Meeting such measures as they may think necessary in order to the prompt payment of the Ministers. The Stewards shall be the Committee to estimate the amounts necessary to meet the expenses of the year, and report to the first Quarterly Meeting.

SECTION XI.

SOCIETY MEETINGS.

These meetings shall be held once a quarter whenever it is profitable, under the direction of the Superintendent of the Circuit, or his Colleague acting under his direction.

The principal object of the meeting shall be the spiritual edification of the Church, by exhortation on the part of the Minister present, with prayer and other religious exercises. The members shall be faithfully admonished respecting their personal religion and Christian deportment, their closet and family duties, and their attendance upon the public and

private means of grace. At these meetings the Rules of Society shall be read, and the representatives to attend the Quarterly Official Board may be appointed.

SECTION XII.

LOVEFEASTS.

That a Lovefeast shall be held in each Circuit at least quarterly, and that admission to it shall be by the Ticket of Membership or by notes of admission.

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CHAPTER II

SECTION I.

THE EXAMINATION OF THOSE WHO THINK THEY ARE MOVED BY THE HOLY GHOST TO PREACH.

Ques. 1. How shall we try those who profess to be moved by the Holy Ghost to preach ?

Ans. 1. Let the following questions be asked :—Do they know God as a pardoning God ? Have they the love of God abiding in them ? Do they desire nothing but God ? And are they holy in all manner of conversation ?

2. Have they gifts as well as grace for the work ? Have they a clear, sound understanding—a right judgment in the things of God—a just conception of salvation by faith ? And has God given them an acceptable way of speaking ? Do they speak justly, readily, clearly ?

3. Have they fruit ? Are any truly convinced of sin, and converted to God by their preaching ?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION II.

RULES FOR A PREACHER'S CONDUCT.

Ques. 1. What are the directions given to a Preacher?

Ans. 1. Be diligent. Never be unemployed, never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly; and conduct yourself prudently with women. 1 Tim. v. 2.

4. Take no step towards marriage without first consulting your brethren.

5. Believe evil of no one without good evidence: unless you see it done, take heed how you credit it. Put the best construction on every thing,—you know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one: because *your* word especially would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A Preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do everything exactly at the time.

11. You have nothing to do but to save souls: therefore spend and be spent in this work: and go always not only to those who want you, but to those who want you *most*.

Observe: It is not your business only to preach so many times, and to take care of this or that Society, but to save

as many as you can—to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember—a Methodist Preacher is to mind every point, great and small, in the Methodist Discipline. Therefore you will need to exercise all the sense and grace you have.

12. Act in all things not according to your own will, but as a son in the Gospel. As such it is your duty to employ your time in the manner which we direct; in preaching and visiting from house to house—in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which *we advise*, at the times and places which *we judge* most for His glory.

SECTION III.

OF THE DUTIES OF MINISTERS AND PREACHERS TO GOD, THEMSELVES, AND ONE ANOTHER.

Ques. 1. What is the duty of a Preacher.

Ans. 1. To preach. 2. To meet the Societies, classes and general Bands. 3. To visit the sick. 4. To preach in the morning where he can get hearers.

Ques. 2. How shall the Minister or Preacher be qualified for his charge?

Ans. By walking closely with God, and having his work closely at heart; and by understanding and loving discipline—ours in particular.

Ques. 3. Do we sufficiently watch over each other?

Ans. We do not. Should we not frequently ask each other: Do you walk closely with God? Have you now fellowship with the Father and Son? At what hour do you rise? Do you punctually observe the morning and evening

hour of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

First—The instituted are :—

1. Prayer: Private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere—Have you family prayer? Do you ask individuals—Do you use private prayer, every morning and evening in particular?

2. Searching the Scriptures by—

(1) Reading: *Constantly*, some part of them every day; *regularly*, all the Bible in order; *carefully*, with notes; *seriously*, with prayer before and after; *fruitfully*, immediately practicing what you learn there.

(2) Meditating: At set times. By rule.

(3) Hearing: Every opportunity; with prayer, before, at, and after. Have you a Bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

5. Christian Conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always with grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view? And to pray before and after it?

Second—Prudential means, we may use either as Christians, as Methodists, or as Ministers and Preachers.

1. As Christians: What particular rules have you in order to grow in grace? What arts of holy living?

2. As Methodists: Do you never miss your Class or Band?

3. As Ministers and Preachers: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every Society? Also, the Leaders and Bands?

These means may be used without fruit. But there are some means which cannot, namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food? 1. Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? 2. Do you eat no more at each meal than is necessary? Are you not heavy and drowsy after dinner? 3. Do you use only that kind and that degree of drink which is best both for your body and soul? 4. Do you choose and use water for your drink? And only take wine medicinally or sacramentally?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous, to profit thereby?

4. Do you endeavor to set God always before you? To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

SECTION IV.

THE NECESSITY OF UNION AMONG OURSELVES.

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

Ques. What can be done in order to a closer union with each other?

Ans. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in every thing, so far as is consistent with the truth.

7. Labor, in honor, each to prefer the other before himself.

8. We recommend a serious perusal of *The Causes, Evils, and Cures of the Heart and Church Divisions*.

SECTION V.

EMPLOYING OUR TIME PROFITABLY, WHEN NOT ENGAGED IN PUBLIC EXERCISES.

Ques. 1. What general method of employing our time shall we advise?

Ans. We advise, 1. As often as possible to rise at four.

2. From four to five in the morning, and from five to six

in the evening, to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve (allowing an hour for breakfast) read, with much prayer, some of our best religious books.

Ques. 2. Why is it that the people under our care are not better?

Ans. Other reasons may concur, but the chief is, because we are not more knowing and more holy.

Ques. 3. But why are we not more knowing?

Ans. Because we are idle. We forget our first rule, "Be diligent—never be unemployed—never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work, as we did formerly in man's work? We talk, talk—or read what next comes to hand. We must, absolutely must, cure this evil or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in four-and-twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "I have no books." Be diligent to spread the books, and you will have the use of them.

SECTION VI.

OUR DEPARTMENT AT THE CONFERENCE.

It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

Ques. 1. How may we best improve our time at the Conference?

Ans. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labour.

SECTION VII.

THE MATTER AND MANNER OF PREACHING, AND OF OTHER PUBLIC EXERCISES.

Ques. 1. What is the best general method of preaching?

Ans. 1. To convince; 2. To offer Christ; 3. To invite; 4. To build up; and to do this in some measure in every sermon.

Ques. 2. What is the most effectual way of preaching Christ?

Ans. The most effectual way of preaching Christ is to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Ques. 3. Are there any other advices which might be of use to us?

Ans. Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the appointed time. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but

keep to your text, and make out what you take in hand. 7. Beware of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture ; and let young preachers often exhort without taking a text. 10. Always avail yourselves of the great festivals, by preaching on such occasions.

SECTION VIII.

RULES BY WHICH WE SHOULD CONTINUE OR DESIST
FROM PREACHING AT ANY PLACE.

Ques. 1. Is it advisable for us to preach in as many places as we can without forming any Societies ?

Ans. By no means : we have made the trial in various places, and that for a considerable time. But all the seed has fallen by the way side. There is scarce any fruit remaining.

Ques. 2. Where should we endeavor to preach most ?

Ans. 1. Where there is the greatest number of quiet and willing hearers.

2. Where there is most fruit.

Ques. 3. Ought we not diligently to observe in what places God is pleased at any time to pour out His Spirit more abundantly ?

Ans. We ought : and at that time to send more laborers than usual into that part of the harvest.

SECTION IX.

VISITING FROM HOUSE TO HOUSE, AND ENFORCING
PRACTICAL RELIGION.

Ques. 1. How can we further assist those under our care?

Ans. 1. By instructing them at their own houses. What unspeakable need is there for this! The world says, "*The Methodists are no better than other people.*" This is not true in general; but, 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by, in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels! We must, yea, every Travelling Preacher must instruct the people from house to house! Till this is done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform: but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than N. c. Baxter's? If not, let us adopt it without delay. His whole tract, entitled, *Gildas Salvianus*; or, *The Reformed Pastor* is well worth a careful perusal. Speaking of this

visiting from house to house, he says, (p. 351), "We shall find many hindrances, both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness; we know not how to begin, and blush to contradict the devil.

4. But the great hindrance is weakness of faith. Our whole motion is weak because the spring is weak.

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers: to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness!

But undoubtedly this private application is implied in those solemn words of the Apostle, "*I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, preach the Word; be instant in season; out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.*"

Oh, brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the Word and Works of God; surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day.

Look around, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case ! When you look them in the face you should break forth into tears, as the Prophet did when he looked upon Hazael, and then set on them the most vehement exhortations. Oh, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation !

What cause have we to bleed before the Lord, that we have so long neglected this good work ! If we had but engaged in it sooner, how many more might have been brought to Christ ! And how much holier and happier might our Societies have been before now ! And why might we not have done it sooner ? There were many hindrances : and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge, too. Only sleep not more than you need ; "and never be idle or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O let us herein follow the example of St. Paul ? 1. For our general business, *Serving the Lord with all humility of mind* : 2. Our special work, *Take heed to yourselves and to all the flock* : 3. Our doctrine, *Repent-*

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ance towards God, and faith towards our Lord Jesus Christ :

4. The place, *I have taught you publicly, and from house to house :* 5. The object and manner of teaching, *I ceased not to warn every one, night and day, with tears :* 6. His innocence and self-denial, *Herein have I coveted no man's silver or gold :* 7. His patience, *Neither count I my life dear unto myself.* And among all other motives, let these be over before our eyes : 1. *The Church of God, which he hath purchased with his own blood.* 2. *Grievous wolves shall enter in ; yea, of yourselves shall men arise speaking perverse things.*

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare : you will have work enough. Then, likewise, no Preacher will stay with us who is as salt that has lost its savour. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and all the grace you can attain.

The sum is, go into every house in course, and teach all therein, both young and old, to be Christians inwardly and outwardly ; make every particular plain to their understanding ; fix it in their minds ; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this ! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week ? Each try himself. No idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Ques. 2. Why are we not more holy ? Why do we not live in eternity ? Walk with God all the day long ? Why are we not devoted to God,—breathing the whole spirit of Missionaries ?

Ans. Chiefly because we are enthusiasts; looking for the end, without using any means. To touch only upon two or three instances. Who of us rise at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting, or abstinence? How often do we practise it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Ques. 3. How should we guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel, and contracting debts without due care to discharge them?

Ans. 1. Let us preach expressly on each of these heads. 2. Read in every Society the sermon on evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Ministers and Preachers warn every Society, that none who is guilty herein can remain with us. 5. Extirpate out of our Church buying or selling goods which have not paid the duty laid upon them by Government. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery—receiving anything directly or indirectly—for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

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SECTION X.

THE ELECTION AND ORDINATION OF MINISTERS, AND THEIR DUTIES.

Ques. 1. How is a person constituted a Minister?

Ans. By the election of the Conference, and by the laying on of the hands of the President and other senior Ministers.

Ques. 2. What are the duties of a Minister?

Ans. To conduct all parts of Divine worship, to administer Baptism and the Lord's Supper, to solemnize Matrimony, and in general to perform all the work of a Christian Minister.

No Minister who ceases to travel without the consent of the Conference, certified under the hand of the President, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless, the final determination in all such cases is with the Conference.

SECTION XI.

THE RECEPTION OF MINISTERS FROM OTHER CHURCHES.

Ques. 1. On what condition shall we receive those Ministers who may come to us from the Wesleyan Connexion or the Methodist New Connexion in Europe, the Affiliated Conferences, or the Methodist Episcopal Church in the United States?

Ans. If they come to us properly accredited from any of those Conferences, they may be received according to such

credentials, provided they give satisfaction to the Conference of their willingness to conform to our Church government and usages.

Ques. 2. How shall we receive Ministers who may offer to unite with us from any other body of Methodists, or from other Christian Churches?

Ans. They may be received by the Conference, according to our usages, on condition of taking upon them our ordination vows, without re-imposition of hands, having previously given satisfaction to a committee composed of the Chairman and two other Ministers of the District, and to the Conference, of their being in Orders, and of their agreement with our Church in doctrine and discipline, government and usages: *Provided*, also, that the Conference is satisfied with their gifts, grace, and usefulness.

Ques. 3. How shall we receive Preachers from any body of Methodists, or from other Evangelical Denominations?

Ans. They may be received as Probationers, provided they give satisfaction that they are suitable persons to exercise the office; that they believe in the doctrines, and approve of the discipline, government, and usages of our Church. The Chairman and any two Ministers (members of the Conference) of the District, within the bounds of which such Preacher may be travelling or resident, are authorized to act as a committee on behalf of the Conference, to admit him into our Church; and he may be employed until the ensuing Conference; and if he be recommended by a District Meeting he may be received as a Preacher on trial.

SECTION XIII.

THE APPOINTMENT OF PRESIDENTS AND THEIR DUTIES.

Ques. 1. What are the duties and powers of a President of an Annual Conference?

Ans. 1. To preside in the Conference, and in all Conference Connexional Committees; and to give a casting vote in case of an equal division.

2. To see that the appointments of the Ministers and Preachers for the Districts, Circuits, Stations, and Missions, are made according to the rules of Conference respecting the Stationing Committee.

3. To ordain the Preachers received into full connexion, with the assistance of two or more of the senior Ministers, according to our form of Ordination.

4. In the intervals of Conference to oversee the spiritual and temporal business of the Church; to travel through the Conference at large, or be placed on a Circuit or Station, as the Stationing Committee or Conference may direct. The President shall be, *ex-officio*, Chairman of the District, for the time being, through which he may travel, or in which he may be stationed, during the year of his Presidency. He is also, *ex-officio*, Chairman of all the Conference Committees.

Ques. 2. To whom is the President amenable for his conduct?

Ans. To the Annual Conference; and if he be accused of immorality in the interval of Conference, he shall be proceeded against in the District in which he is stationed or resides, or through which he may be travelling when the alleged crime is said to have been committed, in the same manner as against a Chairman of a District.

SECTION XIV.

CHAIRMEN OF DISTRICTS AND THEIR DUTIES.

Ques. 1. Who is the Chairman?

Ans. That Minister who oversees all the spiritual and temporal business of the Church in his District.

Ques. 2. By whom are the Chairmen of Districts to be chosen?

Ans. By the Conference; as soon as the stations are confirmed by the third reading of them to the Conference, the Secretary shall read over successively the names of the Ministers stationed in each District, and the Conference shall elect by ballot one of its members so stationed to be Chairman for the ensuing year.

Ques. 3. What are the duties of a Chairman?

Ans. 1. To take the oversight of the whole work on his District, according to the Discipline, as far as his duty to the Circuit on which he resides will permit.

2. To visit any Station or Circuit on his District when he may judge expedient.

3. To see that every part of the Discipline is duly enforced. The Chairman is especially directed and required to visit any Circuit or Station in his District when requested by the Superintendent of such Circuit or Station, in case of any dispute or difficulty which the Superintendent may desire assistance to adjust; also in all cases of appeal. In all these cases the Circuit or Station visited shall pay the travelling expenses of the Chairman. The Chairman shall have authority to call in any Minister or Preacher of his district to supply his place when absent in visiting any Circuit or Station.

4. In case of appeal on a Circuit or Station of which the Chairman is the Superintendent, the President shall either preside or appoint a Chairman of a District to preside at the hearing of the appeal.

5. To preside in the District and Quarterly Official Meetings in his appointed District.

6. To take charge of all the Ministers, Travelling and Local Preachers, and Exhorters in his District.

7. To change, receive, and suspend Ministers or Preachers in his District in the intervals of Conference, and in the absence of the President, as the Discipline directs: *Provided*, nevertheless, he shall not change any Minister or Preacher contrary to his wish, unless with the concurrence of two or more members of the Conference in his District.

8. If any Minister or Preacher absent himself from his Circuit without the leave of his Chairman, the Chairman shall, as far as possible, fill his place with another Minister or Preacher, who shall be paid for his labors out of the allowance of the absent Minister or Preacher, in proportion to the usual allowance.

9. To attend the President when present in his District, and to give him when absent all necessary information by letter of the state of his District.

10. Should the Chairman, or Superintendent, or any of his colleagues, be requested to withdraw on any occasion from any of our regularly constituted meetings for business, he shall in no case do so; and should he be obliged to withdraw from any such meeting during its sittings, the meeting will be thereby dissolved. And if any Chairman, or Superintendent, or other Travelling Minister or Preacher do willingly submit to any requisition to withdraw from any such meeting before its conclusion, he shall, on proof, receive due censure at the ensuing Conference.

Ques. 4. Shall a Chairman have power to employ a Preacher who has been rejected at a previous Conference?

Ans. He shall not, unless the Conference give him liberty under certain conditions.

Ques. 5. What shall be done in the case of the death or disability of a Chairman during the year?

Ans. The Financial Secretary shall call a meeting of the members of the District, to elect, by ballot, one of their number, being a member of the Conference, as Chairman until the ensuing Conference.

SECTION XV.

THE DUTIES OF SUPERINTENDENTS.

Ques. 1. Who is the Superintendent?

Ans. That Minister or Preacher on each Circuit who is appointed from time to time to take charge of the Ministers, Preachers, and Societies therein.

Ques. 2. What are the duties of the Superintendent?

Ans. To see that the Ministers and Preachers in his Circuit behave well, and want nothing.

To renew the Tickets quarterly, and to regulate the Bands.

To enquire, when necessary, at the Renewal of Tickets, what each member can give for the support of the Minister.

To meet the Stewards and Leaders regularly.

To appoint all the Leaders, and change them when he sees it necessary; but not contrary to the wish of the Class, or without consulting the Leaders' Meeting.

To receive, try, and expel Members, according to Discipline.

To hold Watch-nights and Lovefeasts.

To hold Quarterly Meetings; to preside in all Official Meetings of the Circuit in the absence of the Chairman, and to make all nominations to office.

It shall be considered as a principle in Methodist Discipline that no court shall be recognized as Methodistic in which the Minister or Preacher does not preside.

To take care that every Society be duly supplied with books; and to urge upon all who are admitted into our Church to read attentively our General Rules, the Second Catechism, and other Wesleyan Works.

To take an exact account of the number of members in Society in his Circuit, and report to the District Meeting the number of members who have been received on trial, or by ticket, and of those who have removed, died, or ceased to be members, or have been separated from, or added to the Circuit by the alteration of its boundaries.

To leave for his successor a Circuit Book, containing a perfect list of all the official members, and also an exact list of the names of all the members in his Circuit, arranged in their classes, as found at the last Quarterly Official Meeting of the year.

To transmit to the Chairman his Quarterly Schedule, with such remarks as will furnish a full account of the state of the work under his charge.

To give due notice to the Chairman of the District in all cases of appeal.

Ques. 3. What other directions shall we give him?

Ans. To see that every Band-leader has the Rules of the Bands.

To enforce vigorously, but calmly, all the Rules of the Society.

To explain and enforce the General Rules of the Church, which should be understood to prohibit our people from giving any countenance to card-playing or dancing.

To suffer no Lovefeast to last above an hour and a half.

To remind members, from time to time, that none are to remove from one Circuit to another without a certificate of membership from a Minister of the Circuit ; and to warn them that without such certificate they will not be received into the Church in other places ; and also to forward a duplicate copy of such certificate by mail to the Superintendent of the Circuit to which they may be removing.

To see that the General Rules are read once a year in every Congregation, and occasionally in each Society, by himself or his colleague.

To appoint Prayer Meetings wherever he can in his Circuit, and to see that a Fast be observed in every Society on the Friday preceding every Quarterly Meeting.

To license such persons as he may think proper to officiate as Exhorters, provided no person shall be so licensed without consulting the Stewards and Leaders, or Quarterly Official Meeting of the Circuit in which the person proposed resides.

To make a plan of appointments for the Ministers, the Travelling and Local Preachers, and Exhorters on the Circuit, with the counsel of the Local Preachers' Meeting, or of the Quarterly Official Meeting where there is no Local Preachers' Meeting.

To make strict inquiry in the Local Preachers' Meeting at least once a quarter into the moral character of all the Leaders, their punctuality in beginning and ending their Class Meetings in proper time, and whatever relates to their office.

To invite and earnestly urge the attendance and assistance of the Recording Stewards and other Lay Representatives at the District Meetings, according to rule.

To read, with the assistance of his colleague or colleagues, the Pastoral Address of the Conference to all the Societies in his Circuit.

To prepare and present to the District Meeting an Annual Report of the state of the Sabbath Schools in his Circuit.

To examine the accounts of all the Stewards.

To appoint a person to receive the Quarterly Collection in the Classes, if necessary.

To see that the rule in regard to weekly and quarterly contributions and other financial regulations are observed in all our Societies as far as possible. Let every Leader receive the weekly contribution from each person in his Class.

To see that all Public Collections in aid of the Circuit, or of the Connexional Funds, be regularly made in each Congregation of the Circuit.

To make application in the Classes, and to our friends, on behalf of the Superannuation Fund, during the months of November and December; and to make a public collection for the same object, in the months of October or November, paying the moneys thus received to the Financial Secretary, in time for transmission to the Treasurer on or before the first day of January.

To see that Collections for our Connexional Funds be taken up at the following times, viz. :

Contingent, in the months of September and March.

Educational, in the months of February or April.

To carry out the arrangements made by the Financial District Meeting in regard to the Missionary and Educational work on his Circuit.

To pay promptly to the appointed Treasurers all money collected for the several Funds at the times directed by Conference.

It shall be the duty of each Superintendent of a Mission to prepare a report of the religious state of his Mission, and read it at the Annual District Meeting, subject to the revision of that Meeting.



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CHAPTER III.

QUALIFICATIONS, APPOINTMENTS, AND DUTIES OF STEWARDS.

Ques. 1. What are the qualifications necessary for Stewards?

Ans. Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business.

Ques. 2. How are Stewards to be appointed?

Ans. They shall be appointed by the vote of the Second Quarterly Official Meeting, the Superintendent nominating.

Ques. 3. What are the duties of Stewards?

Ans. It shall be the duty of Stewards to take an exact account of whatever has been collected for the support of ministers and preachers in the Circuit; to make an accurate return of every expenditure of money, whether to the minister, the preacher, the sick, or the poor; to seek the needy and distressed, in order to relieve and comfort them; to inform the ministers or preachers of any sick or disabled persons; to attend the Quarterly Meetings of their Circuits; to give advice, if asked, in planning the Circuit; to provide the elements for the Lord's Supper; to write circular letters to the Societies in the Circuit to be more

liberal if need be ; to let them know, when occasion requires, the state of the temporal concerns at the last Quarterly Meeting ; to fill up the Circuit Schedules correctly ; and to be subject to the President, the Chairman of their District, and the Ministers and Preachers of their Circuit.

Ques. 4. To whom are the Stewards accountable ?

Ans. The Stewards shall be accountable for the faithful performance of their duties to the Quarterly Official Meeting of the Circuit.

Ques. 5. What number of Stewards is necessary ?

Ans. On each Circuit there shall be not less than three nor more than seven ; who shall be nominated by the Superintendent and appointed by the meeting, one of whom shall be the Recording Steward.

6. When a Recording Steward of a Circuit becomes incapacitated for the duties of his office, the Superintendent of the Circuit shall have authority to appoint another of the Stewards to that office until the next Quarterly Meeting, when his place shall be supplied according to discipline.

7. The Stewards shall meet at least once a quarter—previous to the Quarterly Official Meeting—to take an exact account of what has been collected for the support of the Ministers or Preachers on the Circuit, and to recommend to the Quarterly Official Meeting such measures as they may think necessary in order to the prompt payment of the Ministers. The Stewards shall be the Committee to estimate the amounts necessary to meet the expenses of the year, and report to the first Quarterly Meeting.

PART III.—ADMINISTRATION OF DISCIPLINE.

CHAPTER I.

**OF THE TRIAL OF MINISTERS AND MEMBERS,
AND THE SETTLEMENT OF DISPUTES.**

SECTION I.

OF THE TRIAL OF MINISTERS AND PREACHERS.

Ques. 1. What shall be done when a Minister or Preacher is under report of being guilty of some crime expressly forbidden in the Word of God, as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory?

Ans. 1. If the accused be a President of an Annual Conference, the Chairman of the District on which the President resides,—or if the President of the Conference is the Chairman of the District,—then the senior Chairman of a District, within the bounds of the Conference, is required to select a Committee of at least five ministers of the Conference, of which the accused is a member, to investigate the case, and preside at the trial.



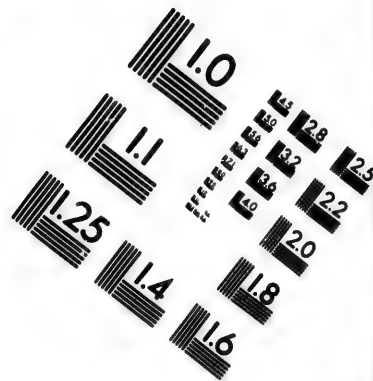
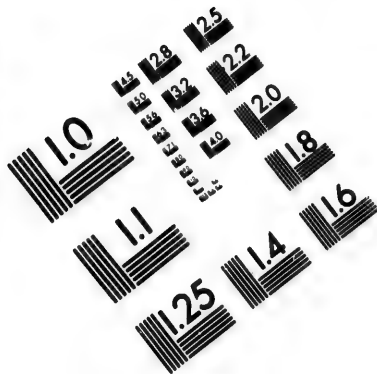


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2. The presiding officer shall furnish the accused, in due time, with an exact copy of the charge or charges and specifications, in writing, and the time and place of trial.

3. If the accused be a Missionary Secretary or a Chairman of a District, the President of a Conference—or in his absence a Deputy appointed by him, who shall be a Chairman of a District—shall select the Committee to investigate the case, and shall preside at the trial.

4. If the accused be a Minister or a Travelling Preacher, then,—

1. Let the Chairman, in the absence of the President, call as many Ministers as he may think fit—at least three—and if possible bring the accused and the accuser face to face.

2. If the person be clearly convicted, he shall be admonished, reprov'd, suspended, or dealt with as the Committee may judge expedient, until the next ensuing District Meeting.

3. If the accuser and the accused cannot be brought face to face, but the alleged delinquent evades trial, it shall be received as presumptive proof of guilt, and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, in that case, as well as in all others, the District Meeting shall examine into it; shall dispose of the case as it judges expedient; and shall report to the Conference, where the whole matter shall be finally determined.

4. If a Minister or Preacher be charged with immorality between the time of holding the District Meeting and the Conference, a Committee chosen as above directed shall investigate the matter, and shall have authority to admonish, reprove, or suspend the offender until the Conference, when the case shall be finally determined.

5. If there be a difference between any of the Ministers or Preachers, the respective parties shall choose two Min-

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isters ; and the Chairman of the District on which the respondent resides, with the four Ministers so chosen, shall be the final arbitrators to determine the matter in dispute.

6. In case of dispute between a Minister or Preacher and any one of our members, relative to matters of secular business, the Chairman of the District shall recommend an arbitration, over which he shall preside, consisting of a Minister or lay member of our Church, chosen by each of the parties ; which two persons thus chosen shall call a third member or Minister, to whom the matter shall be referred. In case of the failure of this arbitration to satisfy either of the parties, the dissatisfied party may proceed against the other before our regular Church courts.

7. If any Minister or Preacher shall have contracted debts which he is not able to pay, let the Chairman appoint three judicious Ministers to be a Committee of inquiry into the circumstances of the supposed delinquent, and if, in their opinion, he has acted dishonestly, or contracted debts without a probability of paying, let him be reprov'd, suspended, or disposed of as the Committee may judge expedient, until the next ensuing District Meeting.

8. In every case of equality the Chairman shall have a casting vote.

Ques. 2. What shall be done in cases of improper tempers, words, or actions ?

Ans. The person so offending shall be reprov'd by his senior in office. Should a second transgression take place, one or more Ministers or Preachers shall be taken as witnesses. If he be not then cured, he shall be tried at the next District Meeting.

Ques. 3. What shall be done with those Ministers or Preachers who may hold and disseminate, publicly or

privately, doctrines which are contrary to our Articles of religion and standards?

Ans. Let the same process be observed as in cases of gross immorality; but if the Minister or Preacher so offending do solemnly engage not to disseminate such erroneous doctrines, in public or in private, he shall be borne with until his case be laid before the next Conference, which shall determine the matter.

Ques. 4. What shall be done in case any Minister or Travelling Preacher follow a trade, or be engaged in any secular business?

Ans. If any Travelling Minister, Preacher, or Missionary be employed in, or carry on any trade, he shall, on proof thereof, be excluded from the Itinerant Work; as we judge such pursuit of private emolument is incompatible with our Ministerial duties. No Minister or Preacher who will not relinquish his trade of *buying and selling*, though it were only pills, drops, or balsams, shall be considered a Minister or Travelling Preacher any longer. Selling *our own* books is an exception.

SECTION II.

OF THE TRIAL OF LOCAL PREACHERS.

1. When charges are preferred against a Local Preacher, the accused and the accuser shall respectively choose two Local Preachers, or other official members on the circuit; or, in the event of either or both parties refusing to make the necessary choice, the Superintendent shall name such persons as he may deem proper, being official members, to constitute the Committee, and shall, with the said Committee, try the accused preacher, and they shall

have authority, if he be found guilty, to admonish, reprove, or suspend him, till the ensuing Local Preachers' Meeting, or Quarterly Official Meeting, when the whole matter shall be determined.

2. The Superintendent shall, on receiving a complaint against a Local Preacher, send a copy of the charge or charges and specifications to the person accused, with the name of the accuser or accusers, before he calls a Committee to examine into the charge; and shall have a casting vote in case of equality.

Ques. What shall be done in cases of improper tempers, words, or actions?

Ans. The person so offending shall be reprimanded by the Superintendent. Should a second transgression take place, one or more faithful friends shall be taken as witnesses. If he be not cured, he shall be tried at the next Local Preachers' Meeting, or Quarterly Official Meeting of the Circuit, and if found guilty and impenitent he shall be expelled from the Church.

Ques. What shall be done when a Local Preacher fails in business, or contracts debts which he is not able to pay?

Ans. 1. The Superintendent Minister shall appoint three judicious members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, he shall be suspended until the ensuing Local Preachers' Meeting, or Quarterly Official Meeting, which shall examine into, and determine the case.

2. In every case, a Local Preacher under censure or suspension by the Local Preachers' Meeting, or the Quarterly Official Meeting, shall have the right of appeal to the ensuing District Meeting, by giving notice of his intention to do so at the time of such suspension.

SECTION III.

OF THE TRIAL OF AN ACCUSED MEMBER OF THE CHURCH.

Ques. 1. How shall an accused Member be brought to trial?

Ans. 1. Before a Committee of not less than five, who shall not be Members of the Quarterly Official Meeting (and who may, if the Superintendent judge necessary, be selected from any part of the Circuit), in the presence of the Superintendent, who shall preside at the trial, and cause exact minutes of the evidence and proceedings in the case to be taken. Defendant may challenge for cause two in five. Let the accused and the accuser be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty, by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden by the Word of God, sufficient to exclude a person from the kingdom of grace and glory, let the Minister or Preacher who has the charge of the Circuit expel him. If the accused person evade a trial, by absenting himself, after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and accordingly excluded. Witnesses from without shall not be rejected.

2. But in cases of neglect of duties of any kind, imprudent conduct, indulging in sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, dancing, playing at games of chance, attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order

and discipline of the Church :—First, let private reproof be given by a Minister, Preacher, or Leader. On a second offence, the Minister, Preacher, or Leader may take one or two faithful friends, and if there be acknowledgment of the fault and proper humiliation, we will bear with him for a season. On a third offence let the case be brought before the Society, or a select number, and if there be no sign of real humiliation, the offender must be cut off.

3. If a member of our Church shall be tried and convicted of endeavouring to sow dissensions in any of our Societies, by inveighing against either our Doctrines or Discipline, such person so offending shall be first reproved by the Superintendent of his Circuit, and, if he persist in such pernicious practices, he shall be expelled from the Church.

4. Nevertheless, if in any of the above-mentioned cases, the Superintendent differ in judgment from the majority of the Society, or the select number, concerning the innocence or guilt of the accused person, the trial, in such case, may be referred by the Minister or Preacher to the ensuing Quarterly Official Meeting.

5. If there be a murmur or complaint from an excluded person, in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal to the *next* Quarterly Meeting: except such as absent themselves from trial, after sufficient notice is given them ;—and the majority of the members of the meeting present, shall finally determine the case.

6. On any dispute between two or more of the members of our Church, concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the Superintendent of the Circuit shall inquire into the circumstances of the case, and shall recommend to the contending

parties a reference, consisting of one arbitrator chosen by the plaintiff and another chosen by the defendant, which two arbitrators so chosen shall nominate a third,—the three arbitrators being members of our Church.

In all cases of arbitration, the report thereof shall be handed to the Superintendent of the Circuit.

7. But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing Quarterly Official Meeting of the Circuit for permission to have a *second* arbitration appointed; and if the meeting see sufficient reason, they shall grant a *second* arbitration, in which case each party shall choose two arbitrators, and the four arbitrators shall choose a fifth, the judgment of the majority of whom shall be final; and any person refusing to abide by it shall be excluded from the Church.

8. And if any member of our Church shall refuse, in case of debt or other disputes, to refer the matter to arbitration, when recommended by the Superintendent of the Circuit, or shall enter into a lawsuit with another member before these measures are taken, he shall be expelled, unless the cause be of such a nature as to require and justify a process at law.

9. The Superintendents of Circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in the Church on any account who are found guilty of any fraud.

10. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of our Church inspect the accounts of the supposed delinquent; and if he has behaved dishonestly, or borrowed money without a probability of paying it, let him be expelled.

11. Whenever a complaint is made against a member of the Church for non-payment of debt—when the accounts are adjusted and the amount ascertained—the Superintendent shall call the debtor before a Committee of at least three, to show cause why he does not make payment. The Committee shall determine what further time shall be granted him for payment, and what security, if any, shall be given for payment; and in case the debtor refuses to comply, he shall be expelled; but in such case he may appeal to the Quarterly Official Meeting, and their decision shall be final. And in case the creditor complains that justice is not done him, he may lay his grievance before the Quarterly Official Meeting, and their decision shall be final; and if the creditor refuses to comply, he shall be expelled.

12. After such form of trial and expulsion, such persons shall have no privileges of Society, or Sacraments in our Church, without contrition, confession, and proper trial.

13. In all judicial proceedings, arbitrations, or committees of inquiry, involving the standing or Church relation of any of our Ministers or members, the President, or a Chairman of a District, or a Minister, shall preside.

14. In cases where the Superintendent of a Circuit is a Preacher on trial, it shall be necessary that the Chairman of a District or some other ordained Minister whom he shall appoint shall preside in every trial of Church Members, against whom charges have been preferred.

*PART IV.—EDUCATIONAL AND BENEVO-
LENT INSTITUTIONS.*

SECTION I.

EDUCATIONAL.

In order to combine in one effort the entire Educational work of our Church, Societies for that purpose shall be formed on all Circuits, Stations, and Missions in our work, on the following Constitution:—

ARTICLE I.

This Society shall be known as “The Educational Society of the Methodist Church of Canada.”

ARTICLE II.

The objects of this Society shall be to assist in maintaining our Universities, Theological Schools, and Higher Mission Schools; to defray the expenses of the Examination of Candidates for the Ministry in our Church; and to aid such candidates in obtaining an education.

ARTICLE III.

All subscribers of five dollars per annum and upwards shall be members of the Society, and entitled to a copy of the Annual Report,

ARTICLE IV.

The management of the Society shall be vested in a Central Board, composed as follows :—

The President of the General Conference; one Layman from each Annual Conference, to be appointed by the General Conference, to hold office for four years; one Minister from each Annual Conference, to be elected annually by such Conference, and to be Treasurer of the Society for his Conference; and also the head of each University and of each Theological School.

ARTICLE V.

A branch of the Society shall be organized in each Annual Conference, under the management of a Committee of such Conference, composed as follows :—

The President of the Annual Conference, the members of the Central Board within the bounds of the Conference; and four Ministers and four Laymen, appointed by the Annual Conference.

ARTICLE VI.

Sermons shall be preached on behalf of the Society, and collections taken up in aid of its funds, in all our churches and preaching places at some time in February or April in each year.

Meetings shall be held on each Circuit or Station, at which the claims of our Educational work shall be placed before our people, and contributions taken for the funds of the Society.

ARTICLE VII. •

The Central Board shall meet annually in the month of July, for the transaction of the following business :—

First, to make appropriations to defray the expenses of the Examining Boards of our Conferences and Colleges.

Secondly, to appropriate to each Conference a sum to aid students appointed by each Conference to attend College.

Thirdly, to make appropriations according to the claims and wants of each University, Theological School, and Missionary Institute.

Fourthly, to determine the proportion of Students to be sent each year to each College from each Conference.

The Central Board shall appoint its own Secretary and Treasurer, and in the absence of the President of the General Conference, elect a Chairman *pro tem*.

They shall fill vacancies occurring in the lay portion of the Board, and shall appoint the time and place of their next meeting.

They shall publish annually a Report of the work of the Society.

ARTICLE VIII.

The Annual Conference Committees shall meet annually at the time and place of the Meeting of the Annual Conferences respectively, for the following purposes:—

1. To consider the cases of all candidates recommended to attend College by the District Meetings, and report to the Conference as to the amount of aid to be given to each, and the College he shall attend, in harmony with the arrangement of the Central Board.

2. To appoint a deputation to each District to attend meetings on behalf of the Society.

3. To arrange for a public Anniversary Meeting of the Society, in connection with the Session of each Annual Conference,

SECTION II.

SABBATH SCHOOLS.

Ques. What directions are necessary for the thorough organization and government of our Sabbath-schools?

Ans. 1. Let all our new schools be organized on our denominational basis.

Ans. 2. It shall be the duty of the Superintendent minister of every circuit and mission to see that, so far as possible, there shall be a Sabbath-school or Sabbath-schools in connection with each of our congregations. Such school or-schools to be kept open, if at all practicable, during the whole year.

Ans. 3. In organizing a new school, the Superintendent of the circuit shall appoint, with the concurrence of the Quarterly Official Meeting, a suitable person to superintend the same; and the person so appointed shall, with the concurrence of the Superintendent of the Circuit, appoint the necessary officers and teachers, and proceed to organize the school on the basis of the following Constitution:

SABBATH SCHOOL CONSTITUTION.

ARTICLE I.—NAME

This School shall be known as the ——— Methodist Sabbath-school, and shall be under the supervision of the Quarterly Official Meeting of the ——— Circuit or Mission.

ARTICLE II.—MANAGEMENT.

1. The management of the school shall be vested in a Committee, consisting of the minister and preacher, or ministers and preachers on the Circuit; the officers and teachers

of the school, (such teachers, except in the case of new schools, being of at least six months' standing as teachers in the school); and not less than three nor more than five other persons, who shall be nominated by the Superintendent of the Circuit in the Quarterly Official Meeting, and elected by said meeting as its representative on the Sabbath-school Committee.

2. Should any teachers' meeting, composed of not less than fifteen members, prefer to elect a certain number from among themselves to represent them on the Committee of Management, they may appoint not less than seven, nor more than ten, for this purpose.

ARTICLE III.—INSTRUCTION.

The instruction given in this school shall be the doctrines of the Word of God as expounded in the recognized standards of the Methodist Church. The Methodist Catechisms shall be regularly used in such manner as may be approved by the Superintendent and Teachers of the school.

ARTICLE IV.—OFFICERS.

The Officers of the School shall be a Superintendent, Secretary, Treasurer, and Librarian. If deemed necessary, an assistant in any of the above offices may be appointed. The Superintendent and Assistant Superintendent must be members of the Methodist Church.

ARTICLE V.—ELECTION.

The Committee of Management shall annually elect all the Officers and Teachers at the regular meeting next preceding the anniversary of the school: the Superintendent of the Circuit nominating the Superintendent of the school, who shall, immediately after his election, nominate the rest of the Officers and Teachers.

ARTICLE VI.—MEETINGS.

Regular meetings of the Committee of Management shall be held once a quarter.

The following order of business is recommended :—

1. Opening exercises ; singing and prayer.
2. Calling the roll.
3. Reading Minutes of previous meetings.
4. Unfinished business.
5. Reports : Of Committees, Superintendent, Secretary, Treasurer and Librarian ; and Minutes of Teachers' Meetings.
6. Miscellaneous.

Special meetings may be called at any time by the Secretary, at the request of the Minister or the Superintendent of the School. Due notice must be given to all the members of the Committee, and the special business to be transacted shall be stated when the notice is given. No other subject shall be introduced at such special meetings.

TEACHERS' MEETINGS.

A monthly meeting of the Officers and Teachers shall be held for the transaction of the ordinary business of the school, at which time vacancies in the list of teachers shall be filled, subject to the action of the Committee of Management. And when it is at all practicable there shall be a weekly meeting for the study of the lesson.

ARTICLE VII.—ANNIVERSARY.

A public Anniversary Meeting of the school shall be held in the month of ——— in each year, when the reports of the school, as adopted by the Committee of Management, shall be read ; the Officers and Committee for the year announced

and such other exercises as, in the judgment of the Committee, may be deemed expedient.

GENERAL PRINCIPLES.

1. It is an understood principle of Methodist discipline, that the Superintendent of the Circuit is an *ex-officio* Chairman of all Committees. In his absence the Superintendent of the school shall preside.

2. No person shall be permitted to retain a position as Officer or Teacher whose character or religious opinions, in the judgment of the Committee of Management or Quarterly Official Meeting of the Circuit, shall be deemed a sufficient ground of unfitness for service in our Sabbath-schools.

3. It is highly important that our Ministers should visit the Sabbath-schools on their respective Circuits from time to time. And whereas some find it impossible to do this and fill all their regular preaching appointments; therefore it is recommended that the work be so arranged in such cases that there shall be an Open Meeting of each Sabbath-school held once a quarter, and, if necessary, at the usual time of the regular preaching service.

4. The Superintendents of Sabbath-schools shall be *ex officio* members of the Quarterly Official Meeting of the Circuit in which the school is situated.

5. The Superintendent of the School shall cause the Annual Schedule to be filled up, and present the same to the May Quarterly Official Meeting of the Circuit. The Recording Steward shall prepare the Circuit Report, and forward it to the May District Meeting.

SETTLEMENT OF DIFFICULTIES.

6. Should any difficulty arise in connection with the school, which the Committee cannot satisfactorily adjust, the Minister, Superintendent of the School, or any three members of the Committee, may, on giving due notice to the Committee of their intention, refer the matter in dispute to the next Quarterly Official Meeting of the Circuit; when the cause shall be heard and finally decided.

DISTRICT MEETING.—S. S. WORK.

1. Each Annual May District Meeting shall appoint one member of the Annual Conference Sabbath-school Committee.

2. Each Chairman shall enquire at the May District Meeting, when the laymen are present, into the condition of the Sabbath-schools on every Circuit by name, and call for the schedules, which shall pass under careful review.

3. There shall be a Sabbath-school Convention held in each District, to be composed of all the Ministers and Preachers in the District, all Superintendents of schools, and two or more delegates from each Sabbath-school in the District; to be held in connection with the Financial District Meeting, or at such other time as the May District Meeting may determine; the exercises of which shall consist of discussions on Sabbath-school matters, essays, normal or model classes, public addresses, etc.

ANNUAL CONFERENCE.—S. S. WORK.

1. COMMITTEE.

There shall be a Sabbath-school Committee for each Annual Conference, composed of one member from each Dis-

strict, as provided for by the last section, of which the President of the Annual Conference shall be the Chairman. But in his absence, the Committee shall proceed to elect its own Chairman, Secretary, and Treasurer.

It shall be the duty of this Committee to collect the statistics of the Districts, and prepare therefrom the Conference Report, and make such recommendations to their Conference as the necessities of the work may require from time to time.

It is the duty of the Secretary of the Sabbath-school Committee to take charge of all books and papers belonging to our Sabbath-school work, from one Conference to another; make arrangements for the first meeting of the Committee so soon after the opening of Conference as may be convenient, and continue in office until his successor be appointed.

2. CORRESPONDING MEMBER OF S. S. BOARD.

Each Annual Conference shall appoint one Corresponding member of the General Sabbath-school Board.

3. ANNUAL MEETING.

There shall be a public Sabbath-school Meeting held in connection with the Annual Conference, for which arrangements shall be made by the Committee appointed to prepare the plan of public services for the Conference, assisted by the Secretary of the Sabbath-school Committee of the said Conference.

4. COLLECTION.

An Annual Collection in aid of the Sunday-school Work shall be taken up in the Sunday-schools.

GENERAL CONFERENCE.—S. S. WORK.

1. The General Conference shall appoint a Board of Management, consisting of not more than eleven persons, to be known as the General Sabbath-school Board of the Methodist Church of Canada, which shall meet at such times and places as may be deemed expedient.

2. In the absence of the President or Vice-President of the General Conference, the members of the Sabbath-school Board may elect a Chairman *pro tem*.

DUTIES OF THE BOARD.

The Board shall elect a Secretary and a Treasurer. It shall also superintend the selection, examination, and recommendation of suitable Books for our Sabbath-school Libraries, and publish and circulate catalogues of the same. Any book proposed to be introduced into any of our Sunday-school Libraries, which has not been approved by the Sunday-school Board, must be approved by the Superintendent of the Circuit.

As soon as circumstances will justify, the Board shall publish a suitable Sabbath-school paper for the Dominion.

It shall also make grants of books to destitute localities so soon as its financial condition will enable it to do so. *Such grants to be made on the application of the Superintendent of the school, signed by the Superintendent of the circuit, to the General Board, through its Secretary.

The Board shall prepare and cause to be forwarded, through the Secretaries of the Committees of the Annual Conferences, all necessary schedules for the collection of statistics.

The Board shall appoint an Auditing Committee, whose duty it shall be to examine all the accounts of the Secretary and Treasurer, and report to the Board once a year. And a similar Committee shall report once in four years to the General Conference.

SECTION III.

THE MISSIONARY SOCIETY.

The object of the Society is to combine and direct the exertions of the Societies and Congregations (and others who are friends to the heathen and the extension of the Gospel) in the support and enlargement of the Indian, Domestic, Foreign, and other Missions, which are carried on under the sanction of the Conferences of the Methodist Church of Canada.

I. MEMBERS.

Every person subscribing and paying annually the sum of four dollars and upwards, and every person collecting twelve dollars and upwards, annually, for this Society, shall be deemed a member of the Society, and entitled to an Annual Report. And every benefactor presenting a donation of fifty dollars and upwards shall be a life member of the Society.

II. AUXILIARY AND BRANCH SOCIETIES.

All Methodist Missionary Societies which have already been formed, or which may be formed for the several Conferences into which the Methodist Connexion is, or may be divided, shall be entitled "Auxiliary Missionary Societies" for the Conference in which they have or may be formed. And all Methodist Missionary Societies already formed, or

hereafter to be formed, in the Districts of any Conference shall be entitled "Branch Societies." Sabbath-school and Juvenile Christmas Offerings are also earnestly recommended, where donations of this nature are likely to be advantageous.

III. OFFICERS OF AUXILIARY AND BRANCH SOCIETIES.

The Chairman of each District shall be, *ex-officio*, Secretary and Treasurer of the Branch Society of his District; and every Superintendent of a Circuit shall, by virtue of his office, be Secretary and Treasurer of the Societies in the Circuit over which he presides.

The Chairman shall require regular quarterly communications to be made by each of the Missionaries on his respective District to the Secretaries of the Society, giving information of the state and prospects of the several Missions in which they are employed.

The money raised in any Circuit for Missions shall be regularly paid, as soon as collected, to the Treasurer of the District Branch Society, with the deduction only of such sums as may have been disbursed for incidental and local expenses. And the Treasurer of every Branch Society shall remit to the Treasurer of the Auxiliary Society all sums so received by him, deducting only therefrom the necessary incidental expenses. Such remittance to be made as soon as the sum of twenty-five dollars shall be received by him.

The Secretary of each Circuit Society shall forward annually to the Chairman of his District a list of the benefactors and subscribers of two dollars and upwards, during the preceding twelve months, with an account of their respective contributions, and all other moneys received. And the Chairman of the District shall forward such lists to the Treasurer of the Auxiliary Society, who shall transmit them

to the General Secretaries, accompanied by a statement of the gross receipts, local expenses, and remittances, to the General Treasurer.

IV. CENTRAL BOARD.

There shall be a Central Missionary Board for the management of the Missionary Fund, which shall meet annually.

This Board shall be composed, for the present, of the President of the General Conference, the President of each Annual Conference, one Minister annually elected from each Annual Conference, the General Secretaries and Treasurers of the Missionary Society, and twelve Laymen, of whom one shall be appointed by the Laymen of each Annual Conference Missionary Committee, and the others by the Laymen of the General Conference.

The duties of this Board shall be to review the Missionary work, and apportion the funds committed to them to the respective Conferences, according to their necessities.

When a vacancy occurs in the Board by death, resignation, or any other disability, the Committee of Finance and Consultation, as hereinafter provided, shall fill such vacancy or vacancies. If the vacancy or vacancies arise from the members elected by the Annual Conference, such vacancy or vacancies shall be filled from among the Ministers or members of such Conference as the delegates belonged to, and for the interval till the next Annual Conference; and if from those elected by the General Conference, to fill the vacancy or vacancies so occurring till the next General Conference; but no person or persons shall be elected to, or remain a member of the Board, who is not a member of the Church in good standing.

V. COMMITTEE OF FINANCE AND CONSULTATION.

A Committee, to be called the Committee of Finance and Consultation, shall be annually appointed by said Board, consisting of the officers of the Missionary Society, and ten Ministers and ten Laymen, the majority of whom shall be members of the Central Board, who shall provide during the intervals of its annual meetings for any exigencies that may arise. All the proceedings of said Committee shall be entered in a minute book, and reported to the Central Board at its next annual meeting.

VI. ANNUAL MEETING.

An Annual Public Meeting of the members and friends of this Society shall be held at the time and place appointed by the Central Board, and connected with such religious service as may be deemed expedient.

VII. GENERAL OFFICERS AND THEIR DUTIES.

The General Conference shall appoint the General Secretaries and Treasurers of the Missionary Society, who shall be *ex-officio* members of the Central Missionary Board.

The General Secretaries shall, previously to each Financial District Meeting, furnish each Chairman of a District with a schedule, to be filled up by said Chairman at the Financial District Meeting, showing the estimated income and expenditure of each Mission for the support of the Ministers and Preachers; together with the amount of Missionary grant recommended by the Financial District Meetings, which schedule shall be forwarded by the Chairman to the President of his Annual Conference, who shall immediately transmit it to the General Secretaries. From these schedules the General Secretaries shall prepare a

tabular statement, showing the estimated income and expenditure of the Missions and Districts of the Connexion, for the information of the Central Board, in order that its members may intelligently and justly apportion the income of the year to the Annual Conferences.

It shall be the duty of the Missionary Secretaries to make themselves acquainted with the entire Mission field, by official correspondence and personal visitation, where practicable. And in order to secure this knowledge, it is expected that one of them shall employ the greater portion of his time in visiting the Missions, and delivering addresses in advocacy of the Mission cause. It shall be the duty of the Secretaries to publish, under the direction of the Committee of Finance and Consultation, the Missionary Notices and the Annual Report, the several Annual Conferences furnishing them with a statement of their income and expenditure.

In the discharge of their duties, the Officers of the Society shall act in harmony with the legally appointed Courts and Officers of the General and Annual Conferences. *Provided always*, that in case of any emergency arising that may require prompt action in the matter of supplying any remote Mission, it shall be competent for them, on the recommendation of the Committee of Finance and Consultation, to request the Executive Committee of any Annual Conference to aid them in meeting such emergency, by appointing one of its Ministers or Preachers to such Mission or Missions.

SECTION IV.

THE BOOK AND PRINTING ESTABLISHMENTS.

1. THE BOOK COMMITTEE.—ITS POWERS AND DUTIES.

1. The General Conference shall, quadrennially, appoint a Book Committee, consisting of thirty-seven members, to be composed of Ministers and Laymen, residing within the bounds of the several Annual Conferences as follows:—The London Conference, nine members; the Toronto Conference, nine members; the Montreal Conference, seven members; the Nova Scotia Conference, five members; the New Brunswick and Prince Edward Island Conference, five members; and the Newfoundland Conference, two members; who shall be elected by the delegates of the several Conferences, together with the Book Stewards and Editors.

2. Immediately after its appointment, the Book Committee shall meet, and make such arrangements as it may deem expedient, for the efficient working of the different Book and Publishing Establishments of the Church.

3. The Book Committee shall also meet at the time and place of the meeting of the next ensuing General Conference, when it shall carefully review the Book and Publishing Business of the preceding four years, and prepare a full report of the same, which shall be submitted to the General Conference.

4. At the first meeting after its appointment the Book Committee shall divide into two Sections, to be called respectively the "Western" and "Eastern" Section of the Book Committee.

5. The Western Section shall consist of the members residing within the bounds of the Toronto, London, and Montreal Conferences; thirteen of whom shall form a

quorum for the transaction of business. The Eastern Section shall consist of the members residing within the bounds of the Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland Conferences : seven of whom shall form a quorum for the transaction of business.

6. The Western Section shall have the control and supervision of the Book and Printing Establishment in the city of Toronto, and of any other that may be established by the General Conference within the bounds of the Toronto, London, or Montreal Conferences.

7. The Eastern Section shall have the control and supervision of the Book and Printing Establishment in the city of Halifax, and of any other that may be established by the General Conference within the bounds of the Nova Scotia, New Brunswick and Prince Edward Island, or Newfoundland Conferences.

Each Section shall elect its own Secretary, and, in the absence of the President and Vice-President of the General Conference, appoint its own Chairman.

(a) The Western Section of the Book Committee shall meet *annually* on the first Wednesday in *May*, and the Eastern section on the first Wednesday in June, at their respective Book Rooms, when they shall fill up any vacancies that may have occurred in their numbers during the year. (b) They shall examine the proceedings of the Executive Committee and the business of each establishment during the preceding year. (c) They shall annually appoint suitable persons to audit the accounts, and prepare a full and clear report to be laid before the Annual Conferences which they respectively represent ; and at the last annual meeting of the Quadrennial period, prepare a report for the General Book Committee. to be laid before the General Conference.

(d) They shall fix the salary of the Book Steward or Book Stewards, and Editor or Editors.

(e) Each Section shall have authority to suspend either a Book Steward or Editor for *incompetency* or for culpable neglect of the duties of his office, and to supply his place until the next General Conference: *Provided, always, that no such suspension shall take place except by the vote of three-fourths of the members of the Section.* (f) In case of the death, resignation, or permanent disability of a Book Steward or Editor during his term of office, the Section having supervision of the establishment in which such vacancy occurs shall have power to appoint a successor to fill the office until the next General Conference. (g) At the end of each quadrennial term, they shall cause a correct valuation of the real property, stock, machinery, debts, and other property to be made, entering such property at its actual value, and report the same to the General Committee, to be laid before the General Conference.

10. A special meeting of the members of either Section may be called by the Book Steward and Editor, or by the Secretary, on the written request of any three members.

11. For the present, all real estate and other property connected with the Book and Printing Establishment in the city of Toronto, and any other that may be acquired within the bounds of the London, Toronto, or Montreal Conferences, shall be vested in the Western Section of the Book Committee and their successors, who shall apply all profits, not required in the business, exclusively for the benefit of the Superannuation Fund within the bounds of the aforesaid Conferences.

12. For the present, all property connected with the Book and Printing Establishment in the city of Halifax, and any other that may be acquired within the bounds of the Nova

Scotia, New Brunswick and Prince Edward Island, or Newfoundland Conferences, shall be vested in the Eastern Section of the Book Committee and their successors, who shall apply all profits, not required in the business, exclusively for the benefit of the Supernumerary Ministers and Ministers' Widows' Fund.

13. Each Section of the Book Committee shall also at its first meeting, and at each subsequent Annual Meeting, appoint an Executive Committee, which shall meet quarterly and review the business of the preceding quarter; and shall advise and decide in all matters submitted for their consideration.

14. The Executive Committee of the Western Section shall consist of *nine* members—five to constitute a quorum,—four of whom shall be selected from the Toronto Conference, three from the London Conference, and two from the Montreal Conference.

15. The Executive Committee of the Eastern Section shall consist of *five* members,—three of whom shall constitute a quorum,—who shall be selected from those members of the Eastern Section residing in the vicinity of the Book Room, in Halifax.

16. Each Executive Committee shall appoint its own Chairman and Secretary, and keep a correct record of the business transacted at its meetings; which shall be submitted to the respective Sections of the Book Committee, at their Annual meeting.

17. All books which may be published by order of the General Conference, under the direction of any one of the existing Book Establishments, shall be furnished to the other Establishment at cost.

II. THE BOOK STEWARDS.

1. The General Conference shall elect a Book Steward, who shall have charge of the Book and Printing Establishment in Toronto, under the direction of the Western Section of the Book Committee; and also a Book Steward, who shall have charge of the Book and Printing Establishment in Halifax, and who shall also have the Editorial management of the *Provincial Wesleyan*, under the direction of the Eastern Section of the Book Committee.

2. It shall be the duty of each Book Steward to purchase all materials and books required for the establishment under his charge, keeping in view the mental wants of the Church and the religious instruction of the people generally; he shall give the Committee such information as they may require concerning the state of the business, and present a quarterly statement of the affairs of the establishment to the Executive Committee. He shall also present annually, to the meeting of his section of the Book Committee, a balance sheet, exhibiting the financial state of the Book Room and periodicals, together with a cash account, showing the sources whence the money has been received, and the purposes for which it has been paid.

3. Each Book Steward shall conduct the business of his department in the most efficient and economical manner, and pay over to the Treasurer of the Superannuation or Supernumerary Fund such proportions of the profits as the respective sections of the Book Committee shall determine.

III. THE EDITORS AND THEIR DUTIES.

1. As it is highly desirable that the religious papers published by our Church be made thoroughly efficient as family and connexional journals, it is recommended that, at the

close of the present year, the *Evangelical Witness* be incorporated with the *Christian Guardian*, under the title of the *Christian Guardian and Evangelical Witness*; and that the General Conference elect an Editor and an Assistant Editor, who shall have the editorial management of the *Christian Guardian and Evangelical Witness*, and also of the Sunday School publications, published in Toronto, under the supervision and direction of the Western Section of the Book Committee.

2. It shall be the duty of the Editor to make these periodicals not only soundly Scriptural and instructive but also to put forth all reasonable effort to render our Sunday-school papers highly attractive and interesting to the young. He shall likewise carefully supervise the printing of all books and periodicals published at the Book Room in Toronto.

3. It shall be the duty of the Assistant Editor to faithfully co-operate with the Editor in the accomplishment of the objects here indicated; and it is required, that, in all matters respecting the publication of the periodicals, the Book Steward and Editor shall act in harmony.

4. The duties of the Editor of the *Provincial Wesleyan* in Halifax, shall be similar to those of the Editor of the *Christian Guardian and Evangelical Witness*.

The Book Stewards and Editors elected by the General Conference shall hold office for four years from the time of their election, and shall be eligible for re-election; but they shall continue in office, after the appointment of their successors, till the meeting of the Annual Conference to which they belong.

PART V.—TEMPORAL ECONOMY.

CHAPTER I.

SECTION I.

THE SUPPORT OF MINISTERS AND THEIR FAMILIES.

The salary of a married Minister shall be \$300 per annum, exclusive of the necessary expense of board, fuel, rent, horse-keep, and incidental expenses.

The salary of an ordained single Minister shall be \$250 per annum, exclusive of board, horse-keep, and incidental expenses.

The salary of a Preacher on trial shall be \$200 per annum, exclusive of board, horse-keep, and incidental expenses.

Each child of a Travelling Minister born after the father was received into full connection with the Conference and ordained, shall receive thirty dollars per annum until eighteen years of age.

SECTION II.

THE SUPERANNUATED MINISTERS' FUND.

1. The name of this Fund shall be the Superannuated Ministers' Fund of the Methodist Church of Canada.

2. This Fund shall be managed by a Central Board, composed of eighteen members, nine of whom shall be laymen, who may or may not be members of the General Conference, and who shall elect their own Treasurer or Treasurers.

3. The members of the General Board shall be elected by the General Conference for a term of four years.

SOURCES OF INCOME.

This Fund shall consist of the annual income arising

1. From the interest of such moneys as may have been or may be invested in its behalf.

2. From subscriptions and donations taken annually in the Classes and among the lay friends of the Church, during the months of October and November. The amount to be remitted to the Treasurer on or before the first day of December in each year.

3. From an annual public collection which shall be taken up in aid of this Fund in all our congregations in the month of October or November.

4. From the annual subscriptions of all our Ministers and Probationers in the active work, which shall not be less than ten dollars each, to be paid to the Financial Secretary at the May District Meeting, and by him remitted to the Treasurer of the Superannuated Ministers' Fund, not later than the day preceding the meeting of the Annual Conference.

5. From such moneys as may be appropriated from the profits of the Book and Printing Establishments.

6. Five per cent of the regular income of the Fund shall form a first charge upon the current income of each year, and shall be added annually to the vested capital; and the vested capital shall in no case be used for disbursements, the interest only being available for such purposes from year to year.

CLAIMANTS.

1. The period for computing Ministers' claims upon the Superannuated Ministers' Fund shall commence from the term of their being received by the Conference for our work, except such Preachers as were employed previous to the second Quarterly Meeting, under direction of a Chairman of a District, and allowed such year by the Conference, to whom the claim for the year may be granted.

2. All Ministers hereafter coming to us from other Churches shall be allowed a claim upon this Fund according to the number of years they shall have travelled in connection with our Conference; and if, upon entering our work, they may desire a relation to this Fund which would entitle them to payment for back years, they shall have such claim only after and according to the payment of such sums as may be deemed equitable by the Conference.

3. Each Subscriber of Five Dollars or more annually to this Fund, shall have his or her name printed in the Minutes of Conference, and shall receive a copy of said Minutes gratis.

SCALE OF PAYMENTS.

1. Every Superannuated Minister who has travelled effectively 15 years and upwards shall have a sum of \$12 per annum for each year of effective service he may have travelled.

2. Every Superannuated Minister who has travelled ten years, and less than fifteen years, shall have a claim of twelve dollars for each year of effective service he may have rendered, said payment to continue for five years only.

3. The case of Superannuated Ministers who have travelled less than ten years shall be referred to the Board of this Fund for consideration and adjustment,

4. Any minister who may locate and enter into secular business, and subsequently be received into the Conference, shall not be allowed any claim for the time previous to his location.

5. The Board shall have power, upon the recommendation of an Annual Conference, to commute with such ministers as may be superannuated, from causes which do not disqualify them for secular business, by payment of such sums as may be deemed equitable, instead of allowing them to become permanent claimants upon the Superannuated Ministers' Fund.

6. Ministers who retire temporarily from the work on account of ill health or accident, while they receive from the Superannuated Ministers' Fund, may also receive from the Contingent Fund or Missionary Fund for service rendered in the regular or Missionary work.

7. Widows of deceased ministers, being members of our Church, shall receive four-fifths of the amount their husbands would have received, according to the foregoing scale; except such widows as were fifteen years younger than their husbands, and were married after their husbands were fifty-five years of age, whose case shall be referred to the Board.

8. *Provided always*, that when the claims upon this Fund for any year shall exceed the income of such year, each claimant shall have deducted from the amount of his or her claim such a sum as shall be equal to a *pro rata* amount of such deficiency.

9. Any Minister who may be expelled from the Conference, or shall hereafter leave our effective work for other employment, shall thereby forfeit the amount which he may have paid into the Superannuated Ministers' Fund.

10. The Supernumerary Fund of the Conferences embraced within the limits of the late Conference of Eastern

British America, shall be managed by the Conferences of New Brunswick, Nova Scotia and Prince Edward Island, and Newfoundland for the next four years.

11. The Superannuated Preachers' Annuitant Society, in connection with the late Methodist New Connexion Church of Canada, shall, after June, 1875, be incorporated with the Superannuated Ministers' Fund of the Methodist Church of Canada.

SECTION III.

THE CHILDREN'S FUND.

Each Annual Conference shall have a Children's Fund under its own control and management, for the purpose of providing effectively and uniformly for the payment of allowances of the children of our ministers, and of equalizing the claims for this object on the several Circuits within its bounds, subject to the following regulations and restrictions :—

1. The amount payable for the support of each child under eighteen years of age shall not be less than thirty dollars per year.

2. The Book and Printing Establishments, Colleges, and other Connexional Institutions, shall respectively pay to the Ministers connected with such Institutions the amounts due for their children's allowances.

3. The claims of children whose fathers are employed on the French, German, Indian, Japan, and other Foreign Missions shall be paid by the Missionary Society.

4. The regular claimants upon this Fund shall be :—

(1) Such children of Ministers engaged in the active work as were born after their fathers had been received into full connection with the Conference.

(2) The children of Superannuated and deceased Ministers who were born while their fathers were in the active work, or within one year after their superannuation or death.

5. Any arrangements now existing for the payment of claims for children born before their fathers were received into our Ministry, shall continue in force; but hereafter no claims for children born before their fathers' reception into the Ministry of our Church, shall be provided for by this Fund.

SECTION IV.

THE CONTINGENT FUND.

I. CONSTITUTION

This Fund shall be called the Contingent Fund of the Methodist Church of Canada.

The objects of this Fund shall be,

1st. To relieve cases of special affliction, and defray extraordinary expenses incurred in the service of the Church.

2nd. To aid those Circuits which have not been able to pay the salaries of their ministers and preachers.

The Fund shall be divided into two sections, Eastern and Western.

The Eastern Section shall include the Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland Conferences.

The Western Section shall embrace the Toronto, London, and Montreal Conferences.

II. SOURCES OF INCOME.

The sources of Income shall be :

In the Eastern Section—

1st. Collections to be taken up on all the Circuits in the months of September and March, in each year.

2nd. The Public Collections taken up at each Session of the Annual Conferences.

In the Western Section—

1st. Interest from the investment of the Commutation Fund.

2nd. Collections to be taken up on all the Circuits in the months of September and March, in each year.

3rd. The Public Collections taken up at each Session of the Annual Conferences.

III. COMMUTATION FUND.

The Commutation Investment Fund shall be under the management of five persons, to be appointed by the General Conference, and chosen from the Western Section, two of whom shall be the Clerical and Lay Treasurers of the Western Section of the Fund.

IV. TREASURERS.

There shall be appointed by the General Conference a Clerical and Lay Treasurer for each Section, who shall receive, divide, and account for all Funds, according to the basis of Union between the several Conferences embraced in each Section. The Contingent Fund (embracing the annual income from the Commutation) shall be divided annually among the several Conferences according to the number of Church members, including those on trial. (See Minutes of W. M. Conference, 1873, page 173).

V. DUTIES OF THE ANNUAL CONFERENCE.

Each Annual Conference shall appoint seven Ministers, who, with seven Laymen, appointed by the Lay Members

of the May District Meeting, contiguous to the place where the Annual Conference meets, shall be the Contingent Fund Committee of such Conference, whose duty it shall be to consider all claims properly presented to it, and appropriate to their proper objects the funds placed at their disposal, and report all their proceedings to the Annual Conference.

This Committee shall meet annually at the seat of Conference, at such time as the Conference may direct, and appoint a Chairman, Secretary, and Treasurer from among themselves, and also two auditors.

1. It shall be the duty of the Secretary to keep a book, in which he shall record the proceedings of all meetings of the Committee, and sign all orders upon the Treasurer, which have been authorized by the Committee.

2. It shall be the duty of the Treasurer to receive all moneys appropriated by the General Treasurer of the Contingent Fund, and make such disbursements as have been authorized by the Contingent Fund Committee of his Conference, and signed by the Secretary, and to render to said Committee an annual detailed account of the same.

3. It shall be the duty of the Auditors to examine the accounts of the Treasurer annually, and present their report to the Committee.

4. All applications for grants from this Fund shall be presented to the Committee by the Chairman of the District from which the claim is made, or by such other person as he may appoint to represent his District.

5. No application for aid to Circuits, or special claims, shall be entertained by this Committee unless they have passed the May Quarterly Meeting, and have been signed by the Recording Steward, and recommended by the District Meeting.

6. All applications for expenses incurred in the general work, or for claims not otherwise specified, shall be submitted to the Committee in detail for their investigation and approval.

7. At the Financial District Meeting, the amounts granted to that District by the Committee shall be apportioned to the different Circuits as fairly and impartially as possible.

8. Any Circuit which, in the preceding year, has received assistance from the Contingent Fund, may or may not obtain aid for the current year, as the Financial District Meeting may see fit; even though the said Circuit may or may not have been considered in the appropriation made to the District by this Committee.

9. The collections taken up for this Fund in September and March shall be paid over by Superintendents of Circuits to the Financial Secretaries of their several Districts (not later than the 16th of the following months, respectively), or as soon as possible after they have been received.

10. The financial year shall end on the 31st of March in each year, before which time the financial Secretaries shall pay over to the General Treasurers the amounts received from the various Circuits during the year.

CHAPTER II.

PARSONAGES, CHURCHES, AND CHURCH PROPERTY.

SECTION I.

PARSONAGES.

Ques. What advice or direction shall be given concerning the building or renting of dwelling houses for the use of the Travelling Ministers?

Ans. 1. It is recommended by the Conference that Parsonages be obtained on each of our Circuits and Missions wherever practicable, for the use of our married Ministers and their families; and be secured according to our deed of settlement: or, where this is impracticable, that suitable houses be rented.

2. It shall be the duty of the Chairman and Ministers to use their influence to carry the above rules, respecting building and renting houses for the Ministers and their families, into effect. In order to this, each Quarterly Official Meeting shall appoint a Committee (unless other measures have been adopted) who, with the advice and aid of the Ministers and Chairman, shall devise such means as may seem fit to raise moneys for that purpose. And the Conference shall make special enquiry of their members respecting this part of their duty.

SECTION II.

CHURCHES AND CHURCH PROPERTY.

Ques. 1. Is anything advisable in regard to building Churches?

Ans. 1. Let our churches be built plain and decent, and not more expensive than is absolutely necessary.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Official Meeting of every Circuit, where it is contemplated to build a church or churches, to secure the ground or lot on which such church or churches are to be built, according to our deed of settlement, which deed must be legally executed; and also, said Quarterly Meeting shall appoint a judicious Committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced. All church property to be legally secured, and the deed registered within one year after its execution.

3. In future, we will admit no charter, deed, or conveyance, for any church to be used by us, unless it be provided in such charter, deed, or conveyance, that the Trustees of the said church shall, at all times, permit such Ministers and Preachers belonging to the Methodist Church of Canada, as shall from time to time be duly authorized by the Conference or by the Ministers of our Church, to preach and expound God's Holy Word, and to execute the Discipline of the Church, and to administer the Sacraments therein, according to the true meaning and purport of our deed of settlement.

SECTION III.

TRUSTEES.

1. When a new Board of Trustees is to be created, it shall be done by the appointment of the Quarterly Official Meeting, upon the nomination of the Superintendent of the Circuit, and shall consist of not less than seven, nor more than twenty-one.

2. No person shall be eligible as a Trustee to any of our churches, parsonages, school-houses, burial-grounds, or other property, who is not a member of our Church.

3. No person who is a Trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or as the creditor will accept.

4. When and so often as one or more of the said Trustees, or of their successors in the said trust, shall die, withdraw, or cease to be a member or members of the said Methodist Church of Canada, according to the Rules and Discipline of the said Church, the vacant place of the Trustee or Trustees so dying, withdrawing, or ceasing to be a member or members of the said Church, shall be filled with a successor or successors, being a member or members of the said Church, of the full age of twenty-one years, to be nominated and appointed as follows: that is to say,—to be nominated by the Methodist Minister having charge for the time being of the Circuit in which the said premises shall be situate, and thereupon appointed by the surviving or remaining Trustee or Trustees of the said trust, or a majority of them, if he or they shall think proper to appoint the person or persons so nominated, and, in case of an equal division of the votes of the Trustees present, at any meeting of the Trustees held

for the purpose of such appointment, the Minister in charge of the said Circuit shall have a casting vote in such appointment; and if it shall happen at any time that there shall be no surviving or remaining Trustee of the said trust, in every such case it shall and may be lawful for the Minister aforesaid to nominate, and the Quarterly Official Meeting of the Circuit, if they approve of the persons so nominated, to appoint the requisite number of Trustees, the said Trustees of the said trust, by a vote of the majority of the members of the said meeting then present; and in case of an equal division of their votes, the Chairman of the said meeting shall have the casting vote in such appointment, and the person or persons so nominated and appointed Trustee or Trustees in either of the said modes of nomination and appointment, shall be the legal successor or successors of the said above named Trustees, and shall have in perpetual succession the same capacities powers, rights and duties, as belonged to and were exercised by the original Trustees.

SECTION IV.

RECORD OF PROPERTY.

Ques. What other directions are necessary with regard to church property?

Ans. 1. In order to prevent forgetfulness and loss of Church property, a correct inventory of all our property, whether Lands, Churches, Parsonages, or Furniture, shall be kept.

2. The Book Steward for the time being shall be the Registrar, and shall provide and keep a proper Book for

the purpose, which book shall be laid before the Conference, for the inspection of its members.

3. Each Superintendent shall return a list and description of Church property within the circumference of his Circuit, every fourth year, according to Conference schedule, and at the time of the valuation of the Book Room property ; also the exact locality and other information needful ; and whether, and where, the Deeds are registered.

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CHAPTER III.

BOUNDARIES OF CONFERENCES, DISTRICTS AND CIRCUITS.

SECTION I.

ANNUAL CONFERENCES.

There shall be six Annual Conferences in our work, viz., the Toronto, the London, the Montreal, the Nova Scotia, the New Brunswick and Prince Edward Island. and the Newfoundland Conferences.

The Toronto Conference shall embrace all that portion of the Province of Ontario formerly included in the Toronto, Owen Sound, Collingwood, Barrie, Bradford, Whitby, Cobourg, Peterboro', and Belleville Districts ; and the Missionary Districts known as the Red River, the Saskatchewan, British Columbia, and the Foreign Missions.

The London Conference shall embrace all those parts of the Province of Ontario formerly included in the Hamilton, Niagara, Brantford, London, St. Thomas, Chatham, Sarnia, Guelph, and Goderich Districts.

The Montreal Conference shall embrace all those parts of the Provinces of Ontario and Quebec formerly included in

the Kingston, Brockville, Perth, Pembroke, Ottawa, Montreal, Quebec, and Stanstead Districts.

The Nova Scotia Conference shall embrace the Province of Nova Scotia and the Bermudas.

The New Brunswick and Prince Edward Island Conference shall embrace the Provinces of New Brunswick and Prince Edward Island.

The Newfoundland Conference shall embrace Newfoundland, Labrador, and the Islands contiguous.

SECTION II.

DISTRICTS AND CIRCUITS.

Ques. How are the Districts to be formed?

Ans. According to the judgment of the Stationing Committee.

Ques. How are Circuits and Missions to be formed?

Ans. By the Stationing Committee, on the recommendation of the District Meeting: *Provided nevertheless*, that Circuits supporting their own Ministers or Preachers shall not be divided till such divisions have been approved of by their respective Quarterly Official Meetings, and their approval signified in writing by the Recording Steward; or otherwise by a *two-thirds* vote of the Annual District Meeting, when the Stewards are present.

In the Division of a Circuit, no Minister who has travelled successively the three preceding years on such Circuit shall be appointed to either part of it—nevertheless, this rule shall not apply to those places which may be transferred in adjusting the work by the District Meeting, which transfer has been sanctioned by the Stationing Committee,

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PART VI. THE RITUAL

SECTION I.

BAPTISM.

THE MINISTRATION OF BAPTISM TO INFANTS.

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The Minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation suitable to this sacred office.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, except a man be born of water and of the Spirit he cannot enter into the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that having of his lounteous mercy redeemed [*this child*] by the blood of his Son, He will grant that [*he*] being baptized with water may also be baptized with the Holy Ghost, received into Christ's holy Church, and become [*a lively member*] of the same.

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Then shall the Minister say,—Let us Pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism, and hast set apart water for this Holy Sacrament;

and who hast condescended to enter into gracious covenant with man, wherein thou hast included children as partakers of its benefits, declaring that, "of such is the kingdom of heaven;" we beseech thee for thine infinite mercies, that thou wilt look upon [*this child*]; wash [*him*] and sanctify [*him*] with the Holy Ghost; that [*he*,] being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally [*he*] may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. AMEN.

O merciful God, grant that the old Adam in [*this child*] may be so buried, that the new man may be raised up in [*him*]. AMEN.

Grant that all carnal affections may die in [*him*], and that all things belonging to the Spirit may live and grow in [*him*]. AMEN.

Grant that [*he*] may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. AMEN.

Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Almighty, ever living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; Regard,

we beseech thee, our supplications; and grant that [*this child*,] now to be baptized, may receive the fulness of thy grace, and be found at last in the number of thy faithful and elect children, through Jesus Christ our Lord. AMEN.

Then shall the people stand up: and the Minister shall read one or more of the following portions of Scripture.

Hear the words of the Lord written in the book of Genesis (Chap. xvii. 7):

And I will establish my covenant between me and thee, and thy seed after thee in their generation, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

The Apostle Peter declares (Acts ii. 39) that: The promise is unto you, and to your children, and to all that are afar off.

The Apostle Paul likewise saith, in the Epistle to the Galatians (Chap. iii. 13, 14, 29): Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise.

The Lord hath by his servant Ezekiel (Chap. xxxvi. 25) said: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Here also the words of the Gospel, written by St. Mark, in the tenth chapter, beginning at the thirteenth verse:—

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it he was much displeased,

and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the child in his arms, and say to the parents or friends of the child, "Name the child," and then, naming it after them, he shall baptize the child, saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Then shall be said, all kneeling,

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

The Minister may conclude with extempore prayer.

THE MINISTRATION OF BAPTISM TO ADULTS.

The Minister shall use the following, or some other exhortation suitable to this holy office.

Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions;) and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that, of his bounte-

ous goodness he will grant to [*these persons*] that which by nature [*they*] cannot have ; that [*they*] may be baptized, not only with water but also with the Holy Ghost, and received into Christ's holy Church, and be made lively [*members*] of the same

Then shall the Minister say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for [*these persons*] that [*they*,] coming to thy holy baptism, may be filled with the Holy Ghost. Receive [*them*,] O Lord, as thou hast promised by thy well-beloved Son, saying, Ask and ye shall receive,—seek and ye shall find,—knock and it shall be opened unto you : So give now unto us that ask ; let us that seek find ; open the gate unto us that knock ; that [*these persons*] may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. AMEN.

After which he shall say,

Almighty and everlasting God, our heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee ; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to [*these persons*,] that [*they*] may be made [*heirs*] of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. AMEN.

O merciful God, grant that the old Adam in [*these persons*] may be so buried that the new man may be raised up in [*them*,] AMEN.

Grant that all carnal affections may die in [*them,*] and that all things belonging to the Spirit may live and grow in [*them.*] AMEN.

Grant that [*they*] may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. AMEN.

Grant that [*they,*] being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Almighty, ever living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of this congregation, and grant that [*these persons*] now to be baptized may receive the fulness of thy grace, and be found, at last, in the number of thy faithful and elect children, through Jesus Christ our Lord. AMEN.

Then shall the people stand up, and the Minister shall say,—Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse :

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.

Hear the words of the Prophecy written by Ezekiel (Chap. xxxvi. 25-27) :

Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and will cause you to walk in my statutes, and ye shall keep my statutes, and do them.

Hear also the words of St. Paul, written in his epistle to the Romans (Chap. xv. 8, 9) :

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy.

Then the Minister shall speak to the persons to be baptized on this wise :

Well-beloved, who [*have*] come hither, desiring to receive holy baptism, [*ye*] have heard how the congregation have prayed that the Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give

you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised, in his Holy Word, to grant all those things that we have prayed for ; which promise he for his part will most assuredly keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise before this whole congregation, that you will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments.

Then shall the Minister demand of each of the persons to be baptized, severally :

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them ?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth ? and in Jesus Christ his only begotten Son our Lord ? and that he was conceived of the Holy Ghost, born of the Virgin Mary ? that he suffered under Pontius Pilate, was crucified, dead, and buried ? that he rose again the third day ? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again, at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Remission of Sins ; the Resurrection of the Body, and everlasting life after death ?

Ans. All this I steadfastly believe

Ques. Wilt thou be baptized in this faith ?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do. God being my helper.

Then shall the Minister ask the name of the person to be baptized, and repeating the same shall baptize him, saying :

N, I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Then shall be said the Lord's Prayer, all kneeling.

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

The Minister may conclude with extempore prayer.

SECTION II.

RECEPTION OF MEMBERS.

FORM OF RECEIVING PERSONS INTO THE CHURCH AFTER PROBATION.

Upon the day appointed, all that are to be received shall be called forward, and the Minister addressing the congregation, shall say :

DEARLY BELOVED BRETHREN,—The Scriptures teach us, that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the Gospel, to bring together, in one, all who are in Christ. The fellowship of the Church is the communion which its members

enjoy one with another. The ends of this fellowship are the maintenance of sound doctrine, and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to His Church for the promotion of holiness.

It is the duty of all men to unite in this fellowship, for it is those that be "planted in the house of the Lord, that shall flourish in the courts of our God." Its more particular *duties* are to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its *privileges* are peculiar incitements to holiness from the hearing of God's Word, and sharing in Christ's ordinances; the being placed under the watchful care of pastors, and the enjoyment of the blessings which are promised only to those who are of the household of faith. Into this holy fellowship the persons before you, who have already received the Sacrament of Baptism, and have been under the care of proper leaders for three months on trial, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

Then the Minister may address the applicants in the following or similar language:

DEARLY BELOVED,—You come hither seeking the great privilege of union with the Church which our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you, in that he has called you to be his *followers*, and that thus far you have done well. You have heard how blessed are the privileges, and how solemn are the duties of membership in Christ's Church; and before

you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purposes, by answering the following questions :—

Ques. Do you here, in the presence of God and of this congregation, renew the solemn consecration of yourself to God, and take upon you the sacred obligations involved and set forth in the holy ordinance of Baptism, and do you purpose that in heart and life, in death and for ever, you will be a true servant of God and of Christ ?

Ans. I do ;—such is my purpose, by God's help.

Ques. Do you believe in our Lord Jesus Christ, as the only and all-sufficient propitiation for the sins of mankind and do you look to him for the remission of sin and eternal life ?

Ans. Such is my faith and hope.

Ques. Do you believe in the inspiration and divine authority of Holy Scripture, and accept the same as a sufficient rule of faith and practice ?

Ans. I do.

Ques. Will you cheerfully be governed by the rules of the Methodist Church of Canada, hold sacred the ordinances of God, and endeavour, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom ?

Ans. I will.

Ques. Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church ?

Ans. I will.

Then the Minister, addressing the Church, shall say :

Brethren, you have heard the responses given to our enquiries. Have any of you any reason to allege why these

persons should not be received into full membership in the Church ?

No objection being alleged, the Minister shall say to the Candidates :

We welcome you to the Communion of the Church of God ; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship ; and may God grant that you may be a faithful and useful member of the Church militant, until you are called to the fellowship of the Church triumphant, which is " without fault before the throne of God."

Then shall the Minister offer extempore prayer.

SECTION III.

OF THE LORD'S SUPPER.

THE ORDER FOR ADMINISTRATION OF THE LORD'S SUPPER.

While the collection for the poor is being taken up, the Minister shall say one or more of these sentences :

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.—Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matt. vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets,—Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.—Matt. vi. 21.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man I restore him four-fold.—Luke xix. 8.

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver.—2 Cor. ix. 6, 7.

As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.—Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain that we can carry nothing out.—1 Tim. vi. 6, 7.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. vi. 17, 18, 19.

For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.—Heb. vi. 10.

But to do good and to communicate forget not; for with such sacrifices God is well pleased.—Heb. xiii. 16.

But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?—1 John iii. 17.

He that hath pity upon the poor lendeth to the Lord ; and that which he hath given will he pay him again.—Prov. xix. 17.

Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble.—Psalm xli. 1.

While these sentences are being read, some fit person, appointed for that purpose, shall receive the alms for the poor ; and then bring them to the Minister, who shall place them upon the table.

After which the Minister shall say :

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; draw near with faith and take this Holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees and saying :

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men : we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings ; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful

Father ; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past ; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. AMEN.

Then shall the Minister say :

O Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee ; have mercy upon us ; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. AMEN.

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid ; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, through Christ our Lord.

Then shall the Minister say :

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. AMEN.

We do not presume to come to this thy Table, O merciful God, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to

gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy ; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. AMEN.

Then the Minister shall offer the Prayer of Consecration as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world : and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again : hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood, who in the same night that he was betrayed took bread ; and when he had given thanks he brake it and gave it to his disciples, saying, Take, eat ; this is my body which is given for you ; Do this in remembrance of me. Likewise after supper he took the cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins ; this do ye, as often as ye drink of it, in remembrance of me. AMEN.

Then shall the Minister or Ministers first receive the Communion in both kinds : and then proceed to deliver the same to the people also, in order, into their uncovered hands. And when he delivereth the bread he shall say :

The Body of our Lord Jesus Christ, which was given for thee, preserve *thy soul and body* unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the cup shall say :

The Blood of our Lord Jesus Christ, which was shed for thee, preserve *thy soul and body* unto everlasting life. Drink of this in remembrance that Christ's blood was shed for thee, and be thankful.

If the consecrated bread or wine be all spent before all have communicated, the Minister may consecrate more by repeating the prayer of Consecration.

When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then may the Minister say the Lord's Prayer : the people repeating after him every petition.

Our Father who art in Heaven, Hallowed be thy name ; Thy Kingdom come ; Thy will be done on earth as it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, but deliver us from evil ; For thine is the Kingdom, and the Power, and the Glory, for ever and ever. AMEN.

After which may be said as followeth :

O Lord, our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our

sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee ; humbly beseeching thee that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits but pardoning our offences, through Jesus Christ our Lord : by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. AMEN.

Then may be said :

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. AMEN.

Then the Minister, if he see it expedient, may offer an extempore prayer; and afterwards shall let the people depart with this blessing :

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. AMEN.

N.B.—If the Minister be straitened for time, he may omit any part of the Service, except the Prayer of Consecration.

SECTION IV.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

First, the banns of all that are to be married must be published in the Congregation, according to law, (unless in cases where special license has been obtained).

At the time appointed for the solemnization of Matrimony, the Persons to be married standing together, the man at the right hand of the woman, the Minister shall say :

Dearly beloved, we are gathered together here, in the sight of God, and in the presence of these witnesses, to join together this Man and this Woman in holy Matrimony, which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church ; which holy estate Christ adorned and beautified with his presence, and the first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men ; and therefore is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

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· Into which holy estate these two persons present come now to be joined. Therefore, if any one can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons that are to be married, he shall say :

I require and charge you both (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it. For be ye well assured, that so many as are coupled together otherwise than as God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

If no impediment be alleged, then shall the Minister say unto the Man :

M, Wilt thou have this Woman to be thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony ? Wilt thou love her, comfort her, honour and keep her, in sickness and in health ; and, forsaking all other, keep thee only unto her, so long as ye both shall live ?

The Man shall answer :

I WILL.

Then shall the Minister say unto the Woman :

N, Wilt thou have this Man to be thy wedded Husband, to live together after God's ordinance, in the holy estate of Matrimony ? Wilt thou obey him, serve him, love, honour and keep him, in sickness and in health ; and, forsaking all other, keep thee only unto him, so long as ye both shall live ?

The Woman shall answer :

I WILL.

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Then the Minister shall cause the Man with his right hand to take the Woman by the right hand, and to say after him as followeth :

I, *M*, take thee *N*, to be my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance ; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand, taking the man by his right hand, shall likewise say after the Minister :

I, *N*, take thee *M*, to be my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my faith.

When the parties desire to be married with a ring, the following form may be used ;—The Man, placing the ring upon the fourth finger of the Woman's left hand, shall say after the Minister :

With this Ring, a token and pledge of the Vow and Covenant now made between me and thee, I do thee wed, in the Name of the Father, and of the Son, and of the Holy Ghost.

Then shall the Minister say :

Let us pray.

O Eternal God, Creator and Preserver of all Mankind, Giver of all Spiritual Grace, the Author of Everlasting Life ; send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy name ; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. **AMEN.**

Then shall the Minister say :

O God of Abraham, God of Isaac, God of Jacob bless this Man and this Woman, and sow the seed of eternal life in their hearts, ~~that~~ whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from heaven, and bless them. And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort ; so vouchsafe to send thy blessings upon this Man and this Woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. AMEN.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and in soul, and live together in holy love unto your lives' end. AMEN.

Then shall the Minister join their right hands together, and say :

Those whom God hath joined together let no man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands, and by the giving and receiving of a ring, I pronounce that they are husband and wife together,—In the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

And the Minister shall add this blessing :

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you ; the Lord mercifully with

his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. AMEN.

Then shall the Minister say :

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

SECTION V.

THE ORDER OF THE BURIAL OF THE DEAD.

[N.B. The following or some other solemn service shall be used :]

The Minister meeting the corpse, and going before it, shall say :

I am the resurrection and the life, saith the Lord ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me, shall never die. John xi. 25, 26.

I know that my Redeemer liveth and that he shall stand at the latter day upon the earth : And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. 1 Tim. vi. 7 ; Job i. 21,

At the grave, when the corpse is laid in the earth, the Minister shall say :

Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up and is cut down as a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death ; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, and grant us at our last hour, such divine comfort and strength that, amid even the pains of death, we may glorify thee.

Then, while the earth shall be cast upon the body by some standing by, the Minister shall say,

Forasmuch as it hath pleased Almighty God in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body ; according to the mighty working whereby he is able to subdue all things unto himself,

Then shall be said :

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.

Then shall the Minister say :

Lord have mercy upon us,

Christ have mercy upon us,

Lord have mercy upon us,

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. AMEN.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth shall live, though he die ; and whosoever liveth and believeth in him shall not die eternally : we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness ; that when we shall depart this life we may rest in him ; and, at the general resurrection on the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. AMEN.

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. AMEN.

SECTION VI.

THE FORM AND MANNER OF ORDAINING MINISTERS.

[When the day appointed by the President is come, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Ministers : how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the Ministers shall present unto the President all them that are to be ordained, and say :

I present unto you these persons present to be ordained Ministers.

Then their names being read aloud, the President shall say unto the People :

Brethren, these are they whom we purpose, God willing, this day to ordain Ministers. For, after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received in this holy Ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the President shall surcease from ordaining that person until such time as the party accused shall be found clear of the crime.]

Then shall be said the Collect, Epistle, and Gospel, as followeth,—

The Collect :

Almighty God, giver of all good things, who by the Holy Spirit hast appointed ministers in thy Church ; mercifully behold these thy servants now called to the office of Min-

isters, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. AMEN.

The Epistle (Eph. iv. 7-13):

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

[After this shall be read for the Gospel, part of the tenth chapter of St. John.]

(St. John x. 1-16):

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the

sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the President shall say unto them as hereafter followeth :

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel, and the writings of the Apostles, of what dignity and of how great importance this office is whereunto you are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high

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a dignity, and to how weighty an office ye are called. That is to say, to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

Have always, therefore, in remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse, and his body. And if it shall happen the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch, then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is

given of God alone. Therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and, for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continue to pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost, that, by the daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties,—ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

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Do you think, in heart, that you are truly called, according to the will of our Lord Jesus Christ, to the office of a Minister?

Ans. I think so.

The President. Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans. I am so persuaded, and have so determined, by God's grace.

The President. Will you then give your faithful diligence always so to minister the Doctrines, and Sacraments, and Discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The President. Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The President. Will you be diligent in prayers and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The President. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrines of Christ; and to make both yourselves and them, as much as

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in you lieth, wholesome examples and patterns to the flock of Christ ?

Ans. I shall apply myself thereto, the Lord being my helper.

The President. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge ?

Ans. I will so do, the Lord being my helper.

The President. Will you reverently obey your chief Ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, submitting yourself to their godly judgments ?

Ans. I will so do, the Lord being my helper.

Then shall the President, standing up, say :

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same ; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord.
AMEN.

[After this the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things, for the which prayers there shall be silence kept for a space.]

After which shall be said by the President (the persons to be ordained Ministers all kneeling), Veni, Creator, Spiritus, the President beginning, and the Ministers and others that are present answering by verse, as followeth :

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy Seven-fold gifts impart.
Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.
 Anoint and cheer our soiled face
With the abundance of thy grace ;
 Keep far our foes, give peace at home,
Where thou art guide, no ill can come.
 Teach us to know the Father, Son,
And Thee, of both, to be but one :
 That through the ages all along,
This may be our endless song ;
 Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the President shall pray in this wise :

Almighty God and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer and the Author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Pastors, and Teachers ; by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name ; for these, so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks : we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit ; so

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that, as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord ; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. AMEN.

When this prayer is ended, the President, with two or more of the Ministers present, shall lay their hands severally upon the head of every one that receiveth the order of Ministers ; the Receivers humbly kneeling upon their knees, and the President saying :

The Lord pour upon thee the Holy Ghost for the office and work of a Minister in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his Holy Sacraments ; in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Then the President shall deliver to every one of them, kneeling, the Bible into his hands, saying :

Take thou authority to preach the Word of God, and to administer the Holy Sacraments in the congregation.

Then the President shall say :

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most Holy Word, or agreeably to the same, as the means of our salvation ; and that, in all our words and deeds, we may seek thy glory and the increase of thy kingdom, through Jesus Christ our Lord. AMEN.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that, in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. AMEN.

The peace of God that passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. AMEN.

SECTION VII.

THE FORM OF RENEWING THE COVENANT,

[After a short sermon, impressing upon every soul the importance of giving himself to God, and that without delay, each Preacher is recommended, on his first tour round his Circuit in the New Year, beginning the first Sabbath in January, to read the following directions, or some of them, in every congregation, and persuade as many as possible to make solemn Covenant with God, and by Divine grace, to keep the Covenant inviolate unto the day of His coming :]

I. Get these three principles fixed in your heart : That things eternal are much more considerable than things temporal ; that things not seen are as certain as the things that are seen ; that upon your present choice depends your eternal lot. Choose Christ and his ways, and you are blessed for ever ; refuse, and you are undone for ever. And then,

II. Make your choice.

Turn either to the right hand or to the left ; lay both parts before you, with every link of each ; Christ with

his yoke, his cross, and his crown ; or, the devil, with his wealth, his pleasure, and curse ; and then put it to yourselves thus : "Soul, thou seest what is before thee, what wilt thou do? Which wilt thou have, either the crown or the curse? If thou choosest the crown, remember that the day thou takest this, thou must be content to submit to the cross and yoke, the service and the sufferings of Christ, which are linked to it. What sayest thou? Hadst thou rather take the gains and pleasures of sin, and venture on the curse? Or wilt thou yield thyself to Christ, and so make sure of the crown?"

If your hearts fly off, and would fain waive the business, leave them not so. If you be unresolved, you are resolved. If you remain undetermined for Christ, you are determined for the devil. Therefore, give not off, but follow your hearts from day to day ; let them not rest till the matter be brought to an issue ; and see that you make a good choice.

This is your choosing the good part, God and the blessedness of the world to come, for your portion and happiness ; and in this is included your renouncing the world and worldly happiness.

III. Embark with Christ.

Adventure yourselves with him ; cast yourselves upon his righteousness, as that which shall bring you to God ; as a poor captive exile that is cast upon a strange land, a land of robbers and murderers, where he is ready to perish, and having no hope, either of abiding there, or of escaping home with life ; and meeting at length with a pilot, that offers to transport him safely home, he embarks with him, and ventures himself, and all he hath, in his vessel. Do you likewise : you are exiles from the presence of God, and fallen into the hands of robbers and murderers ; your sins

are robbers, your pleasures are robbers, your companions are robbers and thieves. If you stay where you are you perish; and escape home of yourself you cannot. Christ offers, if you will venture with him, he will bring you home, he will bring you to God. Will you now say to him, "Lord Jesus, wilt thou undertake for me? Wilt thou bring me to God, bring me into the Land of Promise? With thee will I venture myself; I cast myself upon thee, upon thy blood, and thy righteousness; I lay up all my hopes, and venture my whole interest, soul and body, with thee."

This is closing with Christ as your Priest. And in this is included your renouncing your own righteousness: you can never, you will never, cast yourselves on him alone, till all your hopes in yourselves have given up the ghost.

There are two things which must necessarily be supposed, in order to a sinner's coming to Christ:

1. A deep sense of his sin and misery.
2. An utter despair of himself, and all things else besides Christ.

1. A deep sense of sin and misery.

No man will regard a Saviour that doth not see himself a sinner; the whole regard not the physician. Therefore, it is said, that the Spirit of God, when he should come to christianize the world, should, in the first place, "convince the world of sin." (John xvi. 8.) He shall convince the world of sin; he shall demonstrate them sinners, bring up their sins before their eyes; bring home their sins upon their consciences, and make them see them, and feel themselves most vile and filthy. Sin hides itself from the sinner's eyes, and all its vileness and deformity. But the Spirit of God plucks off the mantle, and makes sin appear to be sin; makes all the sinner's gods appear to be as so

many devils ; brings forth the blackness and filthiness of sin into sight, and makes the sinner see himself an unclean and abominable creature ; and, withal, he brings forth the guilt of sin, awakens the sinner's conscience, and fills him with fear, terror, and amazement. In this respect he is called the Spirit of bondage, that works fear and trouble in the heart. The Spirit's awakening a sleepy sinner, is a kind of awakening in hell. "Lord, what am I? What mean these legions round about me, these chains and fetters that are upon me? What means this black roll before mine eyes, of curses, and wrath, and woes? Lord, where am I? Have I been playing and sporting, and making merry, and my soul in such a case as this? But is there no hope of escaping out of this wretched state? I see there is no abiding thus. I am but a dead man, if I continue as I am. What must I do to be saved?"

When he is brought to this, there is some way made for his entertainment with Christ ; yet this is not all that is needful, but he further must be brought to,

2. An utter despair of himself, and all things else without Christ.

Being made sensible of his sin and his danger, a sinner will look for help and deliverance ; but he will look everywhere else before he will look unto Christ ; nothing will bring a sinner to Christ but absolute necessity. He will try to forsake his sins, and to see if by these means he may escape. He will have recourse to prayers, and sermons, and sacraments, and search if there be not salvation in them. But all these, though they be useful in their places, and indeed necessary, yet, looking no further, the sinner sees there is no salvation in them ; his righteousness cannot save him,—this is but rags ; his duties cannot save him,—these

may be reckoned among his sins; ordinances cannot save him,—these are but empty cisterns; and all tell him, “You knock at a wrong door; salvation is not in us.” “Well, the Lord be merciful unto me,” saith the sinner. “What shall I do? Abide as I am I dare not, and how to help myself I know not: my praying will not save me; my hearing will not; if I give all my goods to the poor, if I should give my body to be burned, all this would not save my soul. Woe is me! what shall I do, and whither shall I go?”

And now being brought to this distress, to this utter loss, his despair drives him to the only door of hope that is left open. Then Christ will be acceptable, when he sees none but Christ can save him. The Apostle tells us, “We are kept under the law, shut up unto the faith that should afterwards be revealed.” (Gal. iii. 23.) All other doors were shut up against us; there was no hope of escaping but by that one door which was left open. “The faith that was afterwards to be revealed.” As the besieged in a city, that have every gate blocked up, and but one difficult passage left open, by which there is any possibility of escaping, thither throng for the saving of their lives; they are shut up unto that door, to which (if there had been another way open) they would never have come.

And as Christ will never be accepted, so can the sinner never be received of him, till he lets go all other props, and trusts in Him alone. Christ will have no sharer with him in the work of saving souls. “If ye seek me, let these go their way,” as he said in another case; let not only your sins go, but all dependance on your righteousness, all the refuge of lies wherein you have trusted; let all go, if you will have me to be a refuge to you. I came not

to call the righteous ; if I should, they would not come ; or if they come, let them go as they came, let them go to their righteousness in which they trust ; and let naked, destitute sinners, distressed sinners, come to me ; who am come to this end, to seek and to save them that are lost.

• Sinners, will you come now ? Will you venture here ? For this your adventuring on Christ, you have this three-fold warrant :—

1. God's ordination. This is he whom God the Father hath appointed, and sent into the world, to bring back his exiles to himself, to save sinners. This is he whom God the Father hath sealed, hath marked him out for that chosen person in whom is salvation ; hath sealed him for his commission, for the redeeming and reconciling the world to himself. As God said unto the three friends of Job, when he was angry with them, "Go to my servant Job, and he shall offer sacrifice for you ; he shall, pray for you, for him will I accept." (Job xlii. 8.) So to sinners : Go, saith the Lord, to my servant Jesus ; he shall offer sacrifice for you, he shall make reconciliation for you. "Behold my servant whom I uphold, mine Elect in whom my soul delighteth ; I have put my Spirit upon him, he shall bring forth judgment to the Gentiles." (Isaiah xlii. 1.)

2. God's command, "This is his commandment, That we should believe on the name of his Son Jesus Christ." (1 John iii. 23.)

3. The promise of God : "Behold I lay in Sion a chief corner-stone, elect, precious : he that believeth on him shall not be confounded." (1 Peter ii. 6.)

Now, having this three-fold warrant—the warrant of God's ordination, command, and promise—you may be bold to adventure on Christ, and to apply yourself to him thus :

"Lord Jesus, here I am, a poor captive exile, a lost creature, an enemy to God, under his wrath and curse. Wilt thou, Lord, undertake for me, reconcile me to God, and save my soul? Do not, Lord, refuse me; for if thou refuse me, to whom then shall I go? Art not thou he, and he alone, whom God the Father hath sealed, the Saviour of sinners? The Lord God hath sent me to thee, hath bid me come; he hath commanded me to believe, and cast myself upon thee. Lord Jesus, wilt thou refuse to help a distressed creature, whom the Father hath sent to thee for thy help? If I had come on my own head, or in my own name, thou mightest well have put me back; but since I come at the command of the Father, reject me not! Lord, help me! Lord, save me! Art thou not he, concerning whom the Father hath promised, 'He that believeth on him shall not be confounded?' I come, Lord; I believe, Lord; I throw myself upon thy grace and mercy; I cast myself upon thy blood. Do not refuse me. I have no where else to go. Here I will stay, I will not stir from thy door; on thee will I trust, and rest and venture myself. God hath laid my help on thee, and on thee I lay my hope for pardon, for life, for salvation. If I perish, I perish on thy shoulders; if I sink, I sink on thy vessel; if I die, I die at thy door."

IV. Resign and deliver up yourselves to God in Christ.

"Yield yourselves to the Lord," that is, as his servants; give up the dominion and government of yourselves to Christ. "Neither yield your members as instruments of unrighteousness unto sin; but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Yield yourselves so to the Lord, that you

may henceforth be the Lord's: "I am thine," saith the Psalmist. Those that yield themselves to sin and the world, their heart says, "Sin, I am thine: world, I am thine;—riches, I am yours; pleasures, I am yours." "I am thine," saith the Psalmist; devoted to thy fear, dedicated to thy service. "I am thine, save me." Give yourselves to Christ, sinners; be devoted to his fear.

And this giving yourself to him must be such as supposes that ye be heartily contented,—

1. That he appoint you your work.
2. That he appoint you your station.

1. That he appoint you your work: That he put you to whatsoever he pleaseth. Servants, as they must do their master's work, so they must do that work which their master appoints them; they must be for any work their master hath for them to do; they must not pick and choose; "This I will do, and that I will not do:" they must not say, "This is too hard," or "This is too mean," or "This may be well enough let alone." Good servants, when they have chosen their master, will let their master choose their work; and will not dispute his will, but do it.

Christ hath many services to be done; some are more easy and honorable, others more difficult and disagreeable; some are suitable to our inclinations and interests, others are contrary to both. In some we may please Christ, and please ourselves; as, when he requires us to feed and clothe ourselves, to provide things honest for our maintenance. Yea, and there are some spiritual duties that are more pleasing than others; as, to rejoice in the Lord, to be blessing and praising God, to be feeding ourselves with the delights and comforts of religion: these are the sweet works of a Christian. But then there are other works, wherein we cannot please Christ but by denying ourselves; as,

giving and lending, bearing and forbearing, reproving men for their sins, withdrawing from their company, witnessing against their wickedness, confessing Christ and his name, when it will cause us shame and reproach ; sailing against the wind, swimming against the tide, steering contrary to the times, parting with our ease, our liberties, and our accommodations for the name of our Lord Jesus.

[It is desirable that the whole of this Tract be prayerfully pondered in private by those who purpose to enter into the Covenant ; but, to shorten the service, the Preachers may here begin to read, on occasion of the annual renewal of the Covenant in the Methodist Societies.]

It is necessary, beloved, to sit down, and consider what it will cost you to be the servants of Christ, and take a thorough survey of the whole business of Christianity, and not to be engaged thoughtlessly to you know not what.

First, see what it is that Christ doth expect, and then yield yourselves to his whole will. Do not think of compounding or making your own terms with Christ : that will never be allowed you.

Go to Christ, and tell him, "Lord Jesus, if thou wilt receive me into thy house, if thou wilt but own me as thy servant, I will not stand upon terms ; impose upon me what conditions thou pleasest, write down thine own articles, command me what thou wilt, put me to anything thou seest good ; let me come under thy roof, let me be thy servant, and spare not to command me : I will be no longer mine own, but give up myself to thy will in all things."

2. Let him appoint you your station and condition ; whether it be higher or lower, a prosperous or afflicted state. Be content that Christ should choose your work and choose your condition ; that he should have the com-

mand of you, and the disposal of you: "Make me what thou wilt, Lord, and set me where thou wilt: let me be a vessel of silver or gold, or a vessel of wood or stone, so I be a vessel of honor, of whatsoever form or metal, whether higher or lower, finer or coarser, I am content; if I be not the head, or the eye, or the ear, one of the nobler and more honorable instruments thou wilt employ, let me be the hand, or the foot, one of the most laborious, the lowest, and most contemptible of all the servants of the Lord; let my dwelling be in the dust, my portion in the wilderness, my name and lot amongst the hewers of wood and drawers of water among the door-keepers of thy house: anywhere, where I may be serviceable. I put myself wholly into thy hands; put me to what thou wilt, rank me with whom thou wilt; put me to doing; put me to suffering; let me be employed for thee, or laid aside for thee; exalted for thee, or trodden under foot for thee; let me be full, let me be empty, let me have all things, let me have nothing; I freely and heartily resign all to thy pleasure and disposal."

This is closing with Christ as your King and Sovereign Lord; and in this is included your renouncing the devil and all his works, the flesh and its lusts; together with your consenting to all the laws and ordinances of Christ and his providential Government.

Beloved, such an agreement with Christ as you have here been exhorted to, is that wherein the essence of Christianity lies. When you have chosen the incorruptible crown,—that is, when you have chosen God to be your portion and happiness,—when you have adventured, and laid up your whole interest and all your hopes with Christ, casting yourself wholly upon the merits of his death; when you have understandingly and heartily resigned yourselves to him,

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resolving for ever to be at his command, and at his disposal ; then you are Christians indeed, and never till then. Christ will be the Saviour of none but his servants. He is the Author of eternal salvation to those that obey him ; Christ will have no servants but by consent ; his people are a willing people ; Christ will accept of no consent but *in full* to all he requires ; he will be all in all, or he will be nothing.

V. Confirm and complete all this by solemn covenant.

Give yourselves to the Lord as his servants, and bind yourselves to him as his covenant servants.

Upon your entering into covenant with God, the covenant of God stands firm to you : God gives you leave, every one, to put in his own name into the covenant grant ; if it be not found there at last it will be your own fault ; if it be not there, there will be nothing found in the whole covenant belonging unto you ; if it be there, all is yours ; if you have come into the bond of the covenant, you shall have your share in the blessings of the covenant. "Thou hast avouched the Lord this day to be thy God, to walk in his ways, and to keep his statutes, and his commandments, and his judgments, to hearken to his voice ; and the Lord hath avouched thee this day to be his^s peculiar people, as he hath promised thee." (Deut. xxvi. 17, 18.) Observe it : The same day that they avouched the Lord to be their God, the same day the Lord avouched them to be his peculiar people. The same day that they engaged to keep the commandments of God, the same day the Lord engaged to keep his promise with them.

There is a two-fold covenanting with God. In *profession*, or in *reality* ; an entering our names, or an engaging our hearts. The former is done in baptism, by all that are

baptized, who, by receiving that seal of the Covenant, are visibly, or in profession, entered into it. The latter is also two-fold :

1. **VIRTUAL.** Which is done by all those that have sincerely made that closure with God in Christ, which we have spoken of. Those that have chosen the Lord, embarked with Christ, resigned up, and given themselves to the Lord, have virtually covenanted with him.

2. **FORMAL.** Which is our binding ourselves to the Lord by solemn vow or promise to stand to our choice. And this may be either inward in the soul, or outward, and expressed either by word, lifting up the hands, subscribing with the hand, or the like ; and by how much the more express and solemn our covenanting with God is, by so much the more sensibly and strongly is it likely to hold our hearts to him.

Now, that which we would persuade you to, is this solemn and express covenanting with God ; and in order to the putting this matter into practice, take these few directions :—

1. Seek earnestly his special assistance, and gracious acceptance of you.

2. Consider distinctly all the conditions of the Covenant, as they have been laid before you.

3. Search your hearts, whether you either have already or can now freely make such a closure with God in Christ, as you have been exhorted to. Especially consider what your sins are, and examine whether you can resolve to forego them all. Consider what the laws of Christ are, how holy, strict, and spiritual, and whether you can, upon deliberation, make choice of them all (even those that most cross your interests and corrupt inclinations), as the rule of

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your whole life. Be sure you be clear in these matters ; see that you do not lie unto God.

Secondly. Compose your spirits into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly. Lay hold on the covenant of God, and rely upon His promise of giving grace and strength, whereby you may be enabled to perform your promise. Trust not to your own strength, or to the strength of your own resolutions, but take hold on His strength.

Fourthly. Resolve to be faithful. Having engaged your hearts, opened your mouths, and subscribed with your hands to the Lord, resolve in His strength never to go back.

[Here let the Minister request all who are willing to engage in the renewal of the Covenant, to signify it by standing up, after which, in the name of the congregation, he shall open his lips to the Lord, in these words, all devoutly kneeling.]

O most holy and most merciful God ! for the passion of thy Son, we beseech thee accept of us poor prodigals now prostrating ourselves at thy door. We have fallen from thee by our iniquity and are by nature heirs of death, and a thousand-fold more children of hell by our sinful practice ; but of Thine infinite grace Thou hast promised mercy to us in Christ, if we will but turn to thee with all our hearts ; therefore, upon the call of thy Gospel, we are now come in, and, throwing down our weapons, submit ourselves to thy mercy.

And because thou requirest, as the condition of our peace with thee, that we should put away our idols, and be at defiance with all thine enemies, which, we acknowledge, we have wickedly sided with against thee, we here, from the bottom of our hearts, renounce them all ; firmly coven-

anting with thee not to allow ourselves in any known sin, but conscientiously to use all the means that we know thou hast prescribed for the death and utter destruction of all our corruptions. And whereas, formerly, we have inordinately let out our affections upon the world, we do here resign our hearts to thee; humbly protesting before thy glorious Majesty, that it is our firm resolution, and that we do unfeignedly desire grace from thee, that when thou shalt call us hereunto, we may practise this our resolution, to forsake all that is dear unto us in this world, rather than turn from thee to the ways of sin; and that we will watch against all temptations, whether of prosperity or adversity, lest they should withdraw our hearts from thee, beseeching thee also to help us against the temptations of Satan, to whose wicked suggestions we resolve, by thy grace, never to yield. And because our own righteousness is but filthy rags, we renounce all confidence therein; and acknowledge that we are of ourselves hopeless, helpless, undone creatures, without righteousness or strength.

And forasmuch as thou hast, of thy boundless mercy, offered most graciously to us, wretched sinners, to be again our God through Christ, if we would accept of thee; we call heaven and earth to record this day, that we do here solemnly avouch thee for the Lord our God; and with all possible veneration, bowing our souls under the feet of thy most sacred Majesty, we do here give up ourselves to thee, the Lord Jehovah, Father, Son, and Holy Ghost, for thy servants; promising and vowing to serve thee, in holiness and righteousness, all the days of our lives.

And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, we do here, upon our bended knees, accept of Him, as the only new and living way by which sinners may have access to thee.

O blessed Jesus, we come to thee hungry, wretched, miserable, blind, and naked; guilty, condemned malefactors, unworthy to wash the feet of the servants of our Lord, much more to be joined in covenant to the King of Glory; but since such is thine unparalleled love, we here, with all our power, accept thee, and take thee for our head and Lord; for better, for worse; for richer, for poorer; for all times and conditions, to love, honor, and obey thee before all others, and this to the death. We embrace thee in all thy offices; we renounce our own worthiness, and do here avow thee for the Lord, our righteousness; we renounce our own wisdom, and do here take thee for our only guide; we renounce our own will, and do take thy will for our law.

And since thou hast told us we must suffer if we will reign, we do here covenant with thee, to take our lot as it falls with thee, and, by thy grace assisting, to run all hazards with thee; verily purposing, that neither life nor death shall part between thee and us.

And because thou hast been pleased to give us thy holy laws as the rule of our lives, and the way in which we should walk to thy kingdom, we do here willingly put ourselves under thy yoke, and set our shoulders to thy burden; and, subscribing to all thy laws, as holy, just, and good, we solemnly take them as the rule of our words, thoughts, and actions; promising that, though our flesh contradict and rebel, we will endeavor to order and govern our whole lives according to thy direction.

[Here shall follow a season of silent prayer. Then the whole congregation, led by the Minister, shall repeat audibly the following words:]

Now, Almighty God, Searcher of Hearts, thou knowest that I make this Covenant with thee this day without any



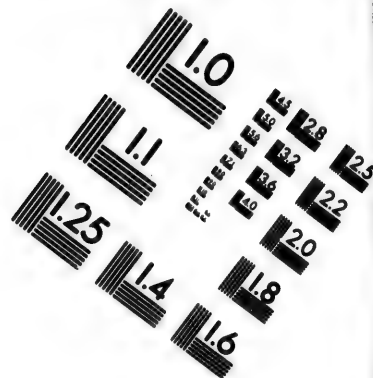
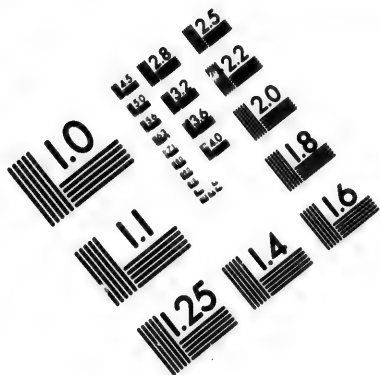


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known guile or reservation, beseeching thee, if thou espiest any flaw or falsehood therein, that thou wouldst discover it to me, and help me to do it aright.

And now, glory be to thee, O God the Father, whom I shall be bold, from this day forward, to look upon as my God and Father, that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer.

Glory be to thee, O God the Holy Ghost, who, by the finger of thine Almighty power, hast turned about my heart from sin to God.

O great Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my covenant-friend, and I, through thine infinite grace, have become thy covenant-servant. Amen. And the covenant which I have made on earth, let it be ratified in heaven.

(The Minister may here conclude with singing and extemporaneous prayer.)

This covenant we advise you to make, not only in heart, but in word ; not only in word, but in writing ; and that you would, with all possible reverence, spread the writing before the Lord, as if you would present it to him as your act and deed ; and when you have done this, set your hand to it ; keep it as a memorial of the solemn transactions that have passed between God and you, and that you may have recourse to it in doubts and temptations.

SECTION VIII.

FORM FOR LAYING THE CORNER-STONE OF A CHURCH.

*The Minister, standing near the place where the stone is to be laid,
shall say unto the Congregation :*

DEARLY BELOVED, We are taught in the Word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet His delight is ever with the sons of men, and that, wherever two or three are gathered in His name, there is He in the midst of them. In all ages His servants have separated certain places for His worship ; Jacob erected a stone in Bethel for God's house ; Moses made a tabernacle in the desert ; and Solomon builded a temple for the Lord, which He filled with the glory of His presence before all the people. We are now assembled to lay the corner-stone of a new house for the worship of the God of our Fathers. Let us not doubt that He will favorably approve our godly purpose, and let us now devoutly unite in singing His praise, and in prayer for His blessing on our undertaking.

Let an appropriate Hymn be sung.

Then shall the Minister say :

Let us pray.

Most Glorious God, heaven is Thy throne and the earth is Thy footstool : what house then can be builded for Thee, or where is the place of Thy rest ? Yet, blessed be Thy name, O Lord God, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell in the

midst of the assembly of the saints upon the earth. And now, especially, we render thanks to Thee, O God, that it hath pleased Thee to put it into the hearts of Thy servants to erect in this place a house for Thy worship. We thank Thee for Thy grace which has inclined them to contribute of their substance for the glory of Thy name : and we pray Thee to continue Thy blessing upon their pious undertaking. AMEN.

May many unite with them in their holy work, until this habitation of Thy house shall be completed, and ready for dedication to Thy service, free from all debt or claim of man. AMEN.

May peace and harmony prevail in the counsels of Thy servants. May the work of this building be accomplished without hurt or accident to any person. And when Thou shalt have prospered the work of their hands upon them, and this house shall be prepared for Thy service, grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness, by making a right use of it, to the glory of Thy blessed name ; through Jesus Christ our Lord. AMEN.

Grant that all who shall hereafter worship Thee in the temple here to be builded, may so serve and please Thee in all holy exercises of godliness, that in the end they may come to the holy place, made without hands, whose builder and maker is God. AMEN.

Hear us, O Lord, for Thou art our God in whom we trust. And when we shall cease to pray unto Thee on earth, may we, with all those who in like manner have erected such places to Thy name, and with all Thy glorified saints, eternally praise Thee for all Thy goodness vouchsafed unto us on earth, and laid up for us in heaven. AMEN.

Accept these our prayers, we beseech Thee, for the sake of Thy dear Son, who has taught us when we pray to say, "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil." AMEN.

Then shall the Minister read the following Psalm, or the Minister and people may read it in alternate verses; the parts in italics to be read by the people.

PSALM CXXXII.

Lord, remember David, and all his afflictions :

How he swore unto the Lord, and vowed unto the mighty God of Jacob ;

Surely I will not come into the tabernacle of my house, nor go up into my bed ;

I will not give sleep to mine eyes, or slumber to mine eyelids,

Until I find out a place for the Lord,

A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah : we found it in the fields of the wood.

We will go into his tabernacles ; we will worship at his footstool.

Arise, O Lord, into thy rest ; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness ;

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David ; he will not turn from it ;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion ; he hath desired it for his habitation.

This is my rest forever ; here will I dwell ; for I have desired it.

I will abundantly bless her provision :

I will satisfy her poor with bread.

I will clothe her priests with salvation :

And her saints shall shout aloud for joy.

There will I make the horn of David to bud :

I have ordained a lamp for mine anointed.

His enemies will I clothe with shame :

But upon himself shall his crown flourish.

The Lesson. 1 Cor. iii. 9-23.

For we are laborers together with God : ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ! If any man

denle the temple of God, him shall God destroy : for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's.

Then shall follow the Sermon, or an Address suitable to the occasion, after which the contributions of the people shall be received.

Then shall the Minister, standing by the stone, exhibit to the congregation a vessel to be placed in an excavation of the stone. [It may contain a copy of the Bible, the Hymn Book, the Discipline, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents and articles as may be desired. A list of these may be read.] After which the person thereto appointed shall deposit the vessel in the stone and cover it ; and shall lay the stone, assisted by the builder, saying :

In the name of the Father, and of the Son, and of the Holy Ghost, I lay this corner-stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Wesleyan Methodist Church. AMEN.

The service may conclude with extempore prayer, the Lord's prayer, and the benediction.

SECTION IX.

FORM FOR THE DEDICATION OF A CHURCH.

The Congregation being assembled in the Church, the Minister shall say :

DEARLY BELOVED, The Scriptures teach us that God is well pleased with those who build Temples to His name. We have heard how He filled the Temple of Solomon with His glory, and how in the Second Temple He manifested Himself still more gloriously. Let us not doubt that He will approve our purpose of dedicating this house for the performance of the several offices of religious worship ; and let us now devoutly join in praise to Almighty God that this godly undertaking hath been so far completed ; and in prayer for His further blessing upon all who have been engaged therein, and upon all who shall hereafter worship in this place.

Let an appropriate Hymn be sung, and extemporary prayer be offered, the congregation all kneeling during the prayer :

Then shall the Minister, or some one appointed by him, read—

The First Lesson (2 Chron. vi. 1, 2, 18-21, 40-42, vii. 1-4) :

Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.

But will God in very deed dwell with men on the earth ? Behold heaven and the heaven of heavens cannot contain thee, how much less this house which I have built ! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee : that thine eyes may be open upon this house day and night, upon the place whereof thou hast said thou wouldst put thy

name there ; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place, hear them from thy dwelling-place, even from heaven ; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed ; remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good ; for his mercy endureth forever. Then the king and all the people offered sacrifices before the Lord.

The Second Lesson (Heb. x. 19-26) :

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ; and having a High Priest over the house of God ; let us draw near with a true heart in full assurance

of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Then shall a hymn be sung, after which the Minister shall deliver a Sermon suitable to the occasion, and after the Sermon the contributions of the people shall be received.

Then shall the Minister read the following Psalm, or the Minister and the Congregation shall read it alternately; the parts in italics to be read by the Congregation:

PSALM CXXII.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together.

Whither the tribes go up, the tribes of the Lord.

Unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem:

They shall prosper that love thee.

Peace be within thy walls.

And prosperity within thy palaces.

For my brethren and companions' sakes, I will now say,
Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Then let the Trustees stand up before the Minister, and one of them, or some one in their behalf, say unto him :

We present unto you this building, to be dedicated as a Church for the worship and service of Almighty God.

Then shall the Minister request the Congregation to stand, while he repeats the following

DECLARATION.

DEARLY BELOVED, It is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy undertaking to erect this Church, we dedicate it to His service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and usages of the Wesleyan Methodist Church. And, as the dedication of the temple is vain without the solemn consecration of the worshippers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To Him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him let our labors and business be dedicated, that their fruit may tend to the glory of His great name, and to the advancement of His kingdom. And that he may graciously accept this our solemn act, let us pray,

The Congregation kneeling, the Minister shall offer the following prayer :

O most glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us ; yet we beseech thee, in thy great goodness, graciously to accept the Dedication of this place to thy service, and to prosper this the work of our hands ; receive the prayers and intercessions of all thy servants who shall call upon thee in this house ; and give them grace to prepare their hearts to serve thee with reverence and godly fear ; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness ; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with pure hearts, bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee ; through Jesus Christ our Lord. AMEN.

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism, may be found at last in the number of thy faithful children. AMEN.

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the body and blood of Christ, may come to that holy ordinance with true repentance, faith, and charity ; and being filled with thy grace and heavenly benediction, may obtain remission of their sins, and all other benefits of his death. AMEN.

Grant, O Lord, that by thy Holy word, read and preached in this place, and by the Holy Spirit grafting it inwardly in the heart, the hearers thereof may perceive and know what things they ought to do, and may receive power to perform the same, . AMEN.

Now, therefore, arise, O Lord, and come unto this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be attent to the prayers of thy children, which they shall offer unto thee in this place: and do thou hear them from heaven, thy dwelling-place, and when thou hearest, forgive. O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the house not made with hands, eternal in the heavens. And to the Father, the Son, and the Holy Spirit, be glory and praise, world without end. AMEN.

The services may conclude with the Doxology and the Benediction.

APPENDIX I.

COURSE OF STUDY TO BE PURSUED BY CANDIDATES FOR THE MINISTRY IN THE METHODIST CHURCH OF CANADA.

I. All Candidates, before being recommended to the Conference to be received on trial, shall undergo a satisfactory examination in English Grammar and Composition, Arithmetic, Geography, Ancient History (Schmitz), Modern History (Collier's British Empire), New Testament History (Smith), Theology (Wesley's Sermons, i. to li.).

II. *First Year's Course.*—Biblical Introduction (Horne by Ayre, Pts. i., ii., iii.); Theology (Hare on Justification, Wesley on Christian Perfection, with review of Wesley's Sermons, Nos. i., v., ix., x., xl., xlv.); Old Testament History (Smith).

III. *Second Year's Course.*—Exegesis of Matthew and John. (On Matthew, Wesley's and Watson's Notes. On John, Wesley's and Whedon's Notes). Theology (Watson's Institutes, Pt. ii., Chap. i. to xvii.). History of the Christian Church to the Reformation (Kurtz). Natural Philosophy (Ganot).

IV. *Third Year's Course.*—Exegesis of Romans (Wesley and Whedon). Theology (Watson's Institutes, Pt. ii., Chap. xviii. to the end. Fletcher's Checks, i. to v.). History of

the Reformation (Fisher). History of Methodism to the death of Wesley (Stevens). Rhetoric (Whately).

V. *Fourth Year's Course*.—Practical Theology (Watson's Institutes, Pts. iii. and iv.). Apologetics (Fisher's Essays). Logic (Whately). Metaphysics (Hamilton, Bowen's Am. Ed. Stewart's Active and Moral Powers). Discipline of United Wesleyan Methodist Church.

II.

COURSE OF STUDY FOR GRADUATES IN ARTS.

Preliminary.—Biblical History, (Smith's New Testament): Theology, Wesley's Sermons, i.-lii.

First Year.—Biblical Introduction (Horne, abridged by Ayre, Pts. i., ii., iii.); Theology (Hare on Justification, Wesley's Christian Perfection, and Review of Sermons, i., v., ix., xxi., xxiv.); Biblical History (Smith's Old Testament); Apologetics (Fisher's Essays on the Supernatural Origin of Christianity).

Second Year.—Theology (Watson's Institutes, Pt. ii., Chaps. i.-xvii., inclusive, and Pts. iii., iv.); Church History (Kurtz's History of the Christian Church to the Reformation); Exegesis (The Gospels of St. Matthew and St. John in the original Greek, with Wesley's, Watson's, and Whedon's Notes).

Third Year.—Theology (Watson's Institutes, Pt. ii., xviii., to the end, and Fletcher's Checks, i.-v.); Church History (Fisher's Reformation, and Stevens' Methodism to the Death of Wesley); Exegesis (The Epistle to the Romans in the original Greek, with Wesley's and Whedon's notes); The Discipline of the Methodist Church of Canada.

III.

COURSE OF STUDY FOR THEOLOGICAL SCHOOL.

First Year.—Theology, Introductory Lectures; Church History to the Reformation; The Elements of the Greek Language; Logic; Analytical Study of the Grammatical Forms of the English Language; Rhetoric, with Exercises in Composition and Elocution.

Second Year.—Systematic Theology continued; History of the Reformation; The Greek Language; Exegesis of the New Testament, commencement; Metaphysics; Physiology or Hebrew; Homiletics, with Exercises in Elocution.

Third Year.—Theology, History of Doctrines and Church Polity; Exegesis of the New Testament; Ethics; Natural Science or Hebrew; English Literature; Homiletics, with Practical Exercises.

The Professor of Theology in each college may vary the literary part of the course, wherever, upon examination, the attainments of the student render it expedient.

IV.

COURSE FOR CANDIDATES FOR THE GERMAN WORK.

All Candidates, before being recommended to Conference to be received on trial, shall pass a satisfactory examination in the following subjects:—

Nast's Larger Catechism; The Calverin Church History; The Discipline of the Methodist Church of Canada; Elements of German Grammar.

After admission they shall be examined each year during their probation, as follows:—

First Year.—Jacoby's Compend of Doctrines and Scripture Proofs; Wesley's Sermons, Vol. i.; Hare on Justification; Kurtz's Sacred History; Webster's General History; Wurst's Grammar.

Third Year.—Nast's Introduction to the New Testament; Lisco's Exposition of the Creed; Nast's Wesley and his Coadjutors; Pearson on Infidelity; Ahn's First Course of English.

Fourth Year.—Warren's Logic; Luthard's Apologetics; Harless' Christian Ethics; Ahn's Second Course of English.

The Candidates shall present a written sermon each year on some subject embraced in the course of study for that year.

V.

RULES OF ORDER RECOMMENDED BY THE GENERAL CONFERENCE FOR ADOPTION BY THE ANNUAL CONFERENCES.

I.—The President shall take the chair at the hour to which the Conference may stand adjourned, and cause the same to be opened by the reading of the Scriptures, singing, and prayer; and shall then cause the Journals to be read and approved. The business of the Conference shall proceed in the following order:—

- (1) Reports—first of the Standing and then of the Special Committees.
- (2) Resolutions and other business of which notice had been previously given—*Provided always*, that each call, severally, shall have been completed before either preceding one shall be repeated, and the Secretary shall, immediately after the reading of the Journal, announce the order of business for the day.

II.—The President shall decide all questions of order,

subject to an appeal to the Conference ; but in case of such appeal the question shall be taken without debate.

III.—In case two or more members rise at the same time, the President shall decide which has the floor, and shall announce, if required, his name, and the Conference to which he belongs ; and no member shall remain standing during debate, excepting the member addressing the President.

IV.—All motions or resolutions shall be submitted, *in writing*, by the proposer.

V.—When a motion is made, or a resolution moved and seconded, or a report is presented and is read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference ; but any motion or resolution may be withdrawn by the mover at any time before amendment or decision.

VI.—All motions to postpone or lay on the table shall be taken without debate.

VII.—No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, unless one of the following motions should intervene, which shall have precedence in the order in which they are here placed :—

- (1) Indefinite postponement.
- (2) Laying on the table.
- (3) Reference to a Committee.
- (4) Postponement to a given time.
- (5) Substitute.
- (6) Amendment.

A substitute or amendment may be amended.

VIII.—When any member is about to speak in debate, or to deliver any matter to the Conference, he shall rise and address the President.

IX.—No member shall be interrupted when speaking,

except by the President to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems the speaker out of order.

X.—No person shall speak more than once on the same question, nor longer than fifteen minutes, without leave of the Conference, except the mover, who shall have the right of a general reply.

XI.—When any motion or resolution has been acted upon by the Conference, it shall be in order for any member, who voted with the majority, to move a reconsideration—*Provided* he shall have given notice of such motion at a previous session; but a motion to re-consider a non-debateable motion shall be decided without debate.

XII.—No member shall leave the Conference before its close, without leave first obtained.

XIII.—No member shall be allowed to vote upon any question who is not within the bar when such question is put by the President, except by leave of the Conference.

XIV.—Every member who is within the bar at the time the question is put, shall give his vote, unless the Conference shall, for special reasons, excuse him.

XV.—It shall be in order for any member to call for the yeas and nays on any question before the Conference, and should the call be sustained by twenty-five members, the vote thereon shall be taken.

XVI.—It shall be in order to move that the question be taken without further debate, on any measure pending before the Conference, and if such motion be sustained by a vote of *two-thirds*, the question shall be so taken.

XVII.—A motion to adjourn shall always be in order, and shall be decided without debate.

XVIII.—No Rule or Order of proceeding adopted by the Conference, shall be suspended unless by a *two-thirds* vote.

ADDENDA.

[In the haste attendant on the issue of the earlier portions of this work, the printer inadvertently omitted these Addenda from their proper place.]

CONFERENCE COMMITTEES OF EXAMINATION OF CANDIDATES.

1. Each Annual Conference shall appoint a Board of Examiners, who shall meet the Candidates belonging to such Conference at one or more central places, and examine them upon the prescribed Course of Study, by printed or written questions, supplemented by oral examinations when necessary, and issue Certificates to the successful Candidates, to be presented to the Annual District Meeting.

2. That for the examination of Candidates attending Victoria College, the London, Toronto, and Montreal Conferences shall each appoint two examiners, who shall form a Board, to meet at Cobourg, and examine the students there attending on all subjects prescribed by Conference.

The same Conferences shall appoint a similar Board for the Wesleyan Theological College of Montreal.

The New Brunswick and Prince Edward Island, the Nova Scotia and the Newfoundland Conferences, shall appoint a similar Board of two from each Conference to examine the students at the Mount Allison Wesleyan College.

3. The travelling expenses of Candidates in attending examinations shall be paid by the Circuit or Mission upon which they are stationed. All other expenses of examinations shall be paid from the Educational Fund.

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